THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

PSALM NINETY FIRST.

O bless'd the man whose heart is fixed on God's eternal throne,
Who dwelleth in the secret place, where the Most High is known;
The Lord will magnify his grace, his richest mercy shed,
And pour the heavenly spirit down, like dew upon his head.

His wings a sure pavilion round, shall guard him as he goes;
His shadow, an Almighty shield, protect him from his foes!
Love's banner shall be over him, and wave with endless charms,
And underneath, a firm support,—the everlasting arms.

No pestilence in darkness dress'd, nor arrow in its flight,
No desolating plague by day, no terror dread by night,
Nor fire, nor sword, nor fowler's snare, shall harm the faithful soul,
For angel hands shall bear him up, unhurt in their control.

Thousands may perish at his side, ten thousand at his hand,
Secure amid devouring death, in Jesus he may stand;
And while the wicked leave their clay, to reap a dread reward,
Rejoicing he may lift his head, and glory in the Lord.

He calls; God heareth—and his arm is forth outstretched to save;
He dies—he wakes—and lives again, triumphant o'er the grave;
Upward he wings his joyous flight,—angels their voices raise,—
Far open fly the heavenly doors,—loud bursts the song of praise!

Great God! thy mercy show to us, and grant us each thy grace,
That in thy light we may rejoice, beholding face to face;
That in communion with the Lord, our life may blessed be,
And, dying, death may be our gain, in that we die to thee.

S. H. C.

Brooklyn, December 1, 1838.

From the Journal of the General Convention of 1838.

REPORT ON THE STATE OF THE CHURCH.

TENNESSEE.

The progress of the Church in this diocese since the last General Convention, has been, amidst all difficulties, numerous and peculiar, still onward and upward. The clergy think themselves singularly happy in an Episcopal supervision, equally affectionate and energetic, to whose prudence and zeal their individual ministry owes much of its efficiency and success. Encouraging as is the present compared with the past, it is to the rich promise of no remote futurity that the friends of the Church in Tennessee are looking with the liveliest hopes. Counsels and plans, not yet brought to full maturity and issue, are in active hands, employed by zealous hearts, "praying always," and with God's blessing, must tell with effect upon the *materiel* of which the Church is to be built up in this new diocese.

The establishment of a Literary and Theological Seminary has been determined on, and a liberal charter has been obtained from the legislature of the state. Twenty-five thousand dollars have been subscribed in Madison county, on the conditions, that the institution be located in that county, and the additional sum of seventy-five thousand dollars be elsewhere raised.

Canons have been adopted, providing for the support of domestic missions, upon the plan of "systematic charity," or "weekly church offerings;" as also for the establishment of depositories of Sunday school books, Bibles, Prayer-books and tracts.

Three churches and one chapel have been consecrated. Four persons have been admitted to the order of deacons, and four to the priesthood. Two presbyters and three deacons have removed from the diocese. Five presbyters and three deacons have been received into it. There are at present the bishop, thirteen presbyters, and four deacons; in all, eighteen. There are at present three candidates for orders. There are sixteen parishes, of which two are missionary stations, aided by the General Board of Missions. Three parishes are vacant. Two new parishes have been admitted into union with the Convention. One of these exhibits the extraordinary success of a single effort on the part of a few zealous and enlightened friends of the Church. In a small town, where much ignorance and prejudice had prevailed, no clergyman having before officiated there, after a public exposition of the peculiar and distinctive principles of the Church, sixteen families united in the regular organization of a parish, elected a minister and other proper officers, and numbered twelve communicants.

The *numerical* strength of the diocese is not given in the parochial reports. They fall short of the actual number. Sixty-five confirmations, 226 baptisms, of which 24 were adults, and 210 communicants, have been reported; as also 45 Sunday school teachers in 5 parishes, and 331 scholars in 6 parishes.

It is believed that there has been a marked increase of zeal and spirituality in those parishes that have had regular ministrations, and that no part of our country presents a more inviting field for the labors of such as understand and love to preach "the Gospel in the Church," seeking only the glory of God in the salvation of men. In almost every part of the state, such *competent* laborers might, under God, speedily build up congregations, and establish permanently the principles and usages of primitive Christianity.

ALABAMA.

The condition of the Church in this diocese has been slowly but progressively improving since the meeting of the last General Convention. The number of clergymen resident in the diocese is ten; being an increase of six presbyters and one deacon since the last report. Of these, however, only seven have the care of parishes. One presbyter, the lamented Rev. John Avery, D. D., has deceased; and one, the Rev. Norman Pinney, has been displaced from the ministry at his own request.

Four new churches have been erected; two have been consecrated, and two are in the course of erection. Seven new congregations have been organized, and admitted into union with the Convention, and one has been organized, which has not yet been received. The population of this state, which has greatly increased within the last few years, is mostly composed of families from the older states, many of whom were educated in our own communion, and who ardently desire the services of the Church. But the difficulty of procuring suitable clergymen in sufficient numbers to meet the demand for them, has greatly retarded the growth of the Church, which difficulty will probably continue until the Episcopate shall be obtained. In order to accomplish so desirable and necessary an object for the permanent and increasing prosperity of the diocese, the Convention of 1836 appointed a board of trustees to receive donations and procure subscriptions for the establishment of an Episcopal Fund. As a commencement to this fund, the Convention appropriated a tract of 640 acres of land, lying in Baldwin county, presented to the Church in Alabama by Jacob Lorillard, Esq., of the city of New York. To this between four and five thousand dollars have been added by subscription; and it is the intention of the trustees to adopt effectual measures speedily to augment the fund to such an amount as will greatly assist in the support of a bishop.

The field for ministerial labor in this diocese is large, and already white unto the harvest; but it has been proved by past experience that the Church can never occupy that high stand which it might and would take, if the ecclesiastical organization of the diocese were completed by the election and consecration of a bishop.

The value and influence of Episcopal ministrations have been witnessed in the delightful result produced by the late visitation of the indefatigable missionary bishop. And that such ministrations might be frequently and regularly enjoyed, the last Diocesan Convention passed a resolution, requesting the General Convention to extend the Episcopal jurisdiction of the missionary bishop over this diocese, until it should be able canonically to elect a bishop for itself. This request, however, will not be preferred, in consequence of the auspicious steps which have been taken by the General Convention to appoint additional missionary bishops.

At the last Convention, a Diocesan Missionary Society was organized; the chief object of which was, to engage the services of one or more missionaries, who should travel through the entire diocese for the purpose of making known the claims of the Church—of gathering into congregations her scattered members—and of pointing out to the society the most eligible situations for the location of permanent missionaries. This object, it is hoped, will be carried out to some extent, at least, during the present year.

The parochial clergy are active, industrious, and faithful, in the discharge of their ministerial duties; strictly observing the canons and rubrics of the Church. They have extended, as far as it was practicable, occasional services to places destitute of the ministry of the Church; and from their representations, there is scarcely a town or neighborhood of planters in the state where the labors of a clergyman of the Church would not only be acceptable, but well rewarded.

In conclusion, it should be added, that with whatever discouragements and difficulties the Church has to contend, there is abundant reason to be thankful to her great Head for the increase of zeal and piety among her ministers and members, and to be "steadfast, unmoveable, always abounding in the work of the Lord."

There have been reported to the Convention during the last three years, baptisms—adults, 12; infants, 164; marriages, 42; funerals, 119; persons confirmed, 63; communicants, 202; Sunday school teachers, 36; Sunday school scholars, 305; no candidates for orders; contributions to the general objects of the Church, about three thousand dollars.

MICHIGAN.

This diocese, immediately after the last General Convention, made application to the president of the House of Bishops, to elect a suitable person for the Episcopate, the diocese not having the number required by the canon, which would qualify them to elect for themselves. In consequence of a diversity of opinion on the construction of the second clause of the second general canon, a delay occurred in the consecration of the bishop, and the diocese was deprived of Episcopal supervision till August, 1836. Since that time this diocese has been particularly blessed, both by the increase in the number of its clergy and communicants. There are now seventeen clergymen including the bishop—during the last two years six new churches have been consecrated, four candidates for orders have been admitted to the deaconship, and four to the priesthood, and over 200 persons have been confirmed; present number of communicants about 500. The Sunday schools are in a flourishing condition; during the last three years this diocese has contributed to the missionary cause about 2000 dollars. An Episcopal fund has been created, which now exceeds 8000 dollars.

In consequence of the absence of certain necessary documents, other information cannot now be given.

ILLINOIS.

The Journal of the Convention assembled at Rushville, Illinois, June 4, 1838, not having been received, the committee are able to present only a brief and imperfect report of the state of the Church in this diocese. There are canonically resident in it thirteen clergymen: the bishop and twelve presbyters. The number of organized congregations is about twenty, and of communicants connected with them, more than two hundred; the number of baptisms, as reported on the journals for 1836–37–38, is 47; and of confirmations for the same period, 53; four churches have been consecrated. Since the last General Convention, four have been ordained to the holy order of priests, three have been removed from the diocese, eight have been transferred to it, and four churches have been consecrated.

Although this statement shows some increase of clergymen in the diocese, there is room and need for many more.

Bishop Chase in his late address, asks, "Who will come to supply other places equally famishing for the word and sacraments? Juliet is yet vacant, Dixon's Ferry, Stephenson, Danville, Mount Carmel, Savannah, and Beardstown are vacant. Numberless are the places, abounding with precious souls, perishing for lack of spiritual food, sheep without a shepherd, who, to all human view, will never find shelter and pasture, till they find them in our primitive apostolic Church."

It is hoped that many will give a favorable and immediate answer to the affectionate and repeated invitations of the venerable bishop of this diocese.

The prospects of soon establishing the Theological Seminary in this diocese are good.

From Storr and Flatt's Biblical Theology.

SALVATION MAY FOR CHRIST'S SAKE BE EXTENDED TO THOSE ALSO WHO ARE NOT ACQUAINTED WITH REVELATION.

The reasons why, before the time of Christ (1), as well as since his resurrection, so many nations were not favored with that revelation (2) which was given to the Jews, and also to other nations after the ascension of the Redeemer, are as little known to us as the reasons of many other things (3) which are under the guidance of divine Providence. (Romans xi. 33,) (4). But this we know, that only from him shall much be required to whom much has been entrusted (5); and that to entertain a different opinion concerning the dealings of God would be irreverent (6.) Hence we know that those who have enjoyed but few means and helps (7) to piety and virtue, though they will not, if disobedient, escape punishment (8) shall be "beaten with fewer stripes" (9) than those who had been favored with more and better means of grace and incitements to piety, and who yet neglected them; and on the contrary, that those who have been faithful in little, will hereafter partake (10) of the greater blessings purchased for them also by the Saviour, in a degree commensurate with the qualifications which they have here attained (11.)

ILLUSTRATIONS.

1. Deut. iv. 7, Where is there a great people to whom the Lord gives such revelations of himself as to the people of Israel? Ps. cxlvii. 20, Thus has he done to no other people—the other nations know not his laws. Acts xiv. 16, In times past he suffered all the heathen to go their own way.

2. *Nature of the Gospel call.*—Those who have not become acquainted with the revelation, are not among the *kletoi* or called. For those who are "called," are those who, through the instrumentality of some means of instruction appointed by God, are invited to salvation, and to a course of thinking and acting worthy of such a calling. 2 Thess. ii. 13, God hath from the beginning chosen you to salvation—whereunto he called you by his own Gospel. 1 Thess. ii. 12, God who called you to glory in Christ Jesus. 1 Peter v. 10; 1 Tim. vi. 12, Called to eternal life. Phil. iii. 14, I pass toward the mark for the prize whereunto God from on high has called me in Christ Jesus. Eph. iv. 4, Ye are called in one hope of your calling. Eph. iv. 1; 1 Thess. ii. 12, That you walk worthy of God, who called you unto his kingdom and glory. Luke v. 32, I came not to call the righteous, but sinners to repentance. Nor does the reality of the *call* depend upon the fact whether they accept or reject it. For many are denominated "the called, *keklemenoi*, (Luke xiv. 16, 24, 18–20; Matt. xxii. 3, 8,) who rejected the call, and in other passages (1 Cor. i. 24, comp. v. 23,) this appellation is given to those who accept the doctrines of Christianity, in contradistinction from unbelieving Jews and Pagans. Some of the *called* embraced the doctrines of Christianity with sincerity, and applied them to the advancement of the salvation of their souls, thus becoming genuine members of the people of God, of that people who love their God, and may receive eternal salvation from him. Rom. viii. 28, 30, Whom he called, he glorified. 1 Peter ii. 9, *Ethnos agion, laos eis peripoiesin—tou kalesantos humas* the holy nation, the people of his (God's) property [owned by God], that ye should show forth the praises of him who called you. Compare Rom. xi. 29, Is. xlviii. 12, where *klesis* is applied to the reception of the Israelites as the people of God. And some of the "called," on the other hand, merely give the Christian doctrines an external reception, and are outwardly attached to the true people of God; for we are expressly told that many are called, but that few only are chosen.

3. God *makes men to differ in many things.*—But the difference among men is not confined to the circumstance that some are called in the sense defined in the preceding illustration, and others not. There is a diversity in many other external circumstances, circumstances which exert an important influence on the improvement of the human mind. Their talents are different, their education is different, the society to which they have access is different, and different also are the peculiar providential circumstances which occur in their lives.

4. *Nevertheless,* God *is just, and wise, and good.*—It is certain, that in the divine government of the world, there is no partiality. Acts x. 34, Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and doth what is right, is accepted of him. Rom. iii. 29; 1 Tim. ii. 4–6; Col. iii. 11. And it is certain, not only that the omniscient and wise Governor of the world, who alone has a perfect knowledge of the situation of every individual and of mankind at large, chose the most suitable time for the appearance of Christ; but also that he determines with inscrutable wisdom the particular periods in which the knowledge of the truth is diffused over the different nations of the earth in greater abundance. Tit. i. 3, He manifested his word in due times. 1 Tim. ii. 6, Who gave himself to be a ransom for all; to be published in due time. Gal. iv. 4, When the fulness of time was come, God sent his Son *hote elthe to pleroma tou chronou* when the time was fulfilled or had arrived, which was appointed of the Father (see v. 2.) Compare verse 2 Rom. xi. 30–34.

5. Luke xii. 48, To whomsoever much is given, of him shall much be required. *That unbelief, apistia, which (according to* John iii. 18, 36; Mark xvi. 16,) *subjects its possessor to the sentence of damnation, is not even possible with those who have never heard the Gospel.* John xv. 22; Rom. x. 14. And those passages themselves presuppose in the unbeliever an acquaintance with the Gospel. Compare John iii. 19, 32–34; Mark xvi. 15; John vi. 40; xiv. 21. And in 74, it is proved that Rom. viii. 29, &c., does not exclude those who have not been called from the hope of salvation. This remark, combined with illustration 10, and sections 69, 72, form a reply to the objection which has been urged to the Christian religion: "that the ethical system of Jesus appears to degenerate into a narrow particularism [sectarianism], by teaching that we must first believe in Jesus himself, in order to become truly reformed and acceptable to God, and eternally happy." And it likewise affords an answer to the question, "What are the prospects of those who have never had an opportunity to hear of Jesus? Are they incapable of any virtue truly acceptable to God? And what is the situation of those who have indeed heard of Jesus, but have been unable, though sincere in their inquiries, to convince themselves of some of the doctrines which he taught, e. g. relative to his person? Is faith in theoretical doctrines any thing of a meritorious nature?"

6. Matt. xxv. 24, Thou wicked servant, thou knewest that I reap where I did not sow.

7. *Internal divine influence.*—It is not incredible (sect. 37, 115) that the sensibility of conscience may also be awakened and rendered more acute by the internal influence of the omnipresent God, upon the souls of those who are obedient to her first emotions; as well as by the contemplation of the works of creation, and by the strong impression made upon them by some important occurrences in their lives (sect. 69.) And the feelings of gratitude to God, of reverence for him, of confidence in him, and of longing for him, can rise beyond the sphere of distinct knowledge; for the Spirit helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Rom. viii. 26. Nor is it at all unworthy the Redeemer of men (1 Tim. ii. 3), to give additional knowledge by immediate communication to such conscientious (Acts x. 35) individuals as have faithfully improved the knowledge possessed by them; if such additional knowledge is necessary to the tranquillity of their minds and to their stability in the course of virtue and religion. Mark iv. 24, Unto you that hear shall more be given; for he that hath, to him shall be given. An angel was sent to charge Cornelius to send for Peter, Acts x. 1–6. An angel directed Philip to go the way on which the Ethiopian eunuch met him (Acts viii. 26, &c.,) and Naaman, the Syrian, became acquainted with the Prophet Elisha in a natural way, without the intervention of any thing miraculous.

8. Rom. ii. 12, As many as sinned without the (written) law, shall also perish without the law. Compare sect. 17, ill. 1.

9. Luke xii. 47; Matt. xi. 21–24. Compare sect. 58, ill. 6.

10. Luke xvi. 10; Rom. ii. 10, Glory, honor, and peace to every one that doeth good, to the Jew first and also to the Greek. Compare sections 37, 115. Reussii opuscula sup. cit. p. 144–151. Hess' Bibliotheca of Sacred History, p. 431. Roesler's System of Doctrines held in the Christian Church during the first three centuries, sect. 43.

11. Rom. ii. 10, compare sect. 63, ill. 4. Mori. Epitome Theologiæ Christianæ, p. 128. "The Scriptures do indeed teach, that on those who become acquainted with Christianity, who embrace and practise it, God will bestow a very high degree of happiness; but they inform us also that God will judge every man, with a just reference to his individual conduct and the knowledge which he possessed.

COMMUNICATIONS.

For the Churchman.

ADVERSARIA—NO. IX.

Latinists of New England.—The last of these papers contained some notices of Latin writers of the sixteenth and early part of the seventeenth centuries. The present will consist of brief notices of some earlier scholars, who may be most properly included in this section. They ought to have been noticed before. Indeed the subject grows upon me with such rapidity, that did I not hope the influence of these sketches might be serviceable in some humble degree to scholarship, I should venture no farther. I think they may serve scholarship by reminding students of an early literature which does credit to our country. Theirs is a position of no little difficulty, amid the glare of sciolism, and the false pretences of a "popular" school. They cannot yield to this sciolism, nor become incorporate in this school, without infidelity to all their relations as men of letters. But difficult as separation and opposition may be, they are bound by common ties and a common interest to make this their end. They are so bound, because it is their part, their province to add character, stability and strength to American literature. This is the work, and in whatever department of learning or science they may be listed, this is still the labor which they owe their country. We have had a literature, and in its day it was not far behind that of Europe. We *may* yet revive American letters.

Charles Chauncy, B. D. of Trinity College, Cambridge, and Professor of Hebrew, and after of Greek, in the same University, came to New England, and in 1654, succeeded Dr. Dunster, as president of the colonial seminary, then consisting of but one college. This office he held nearly twenty years with great reputation for learning. He conversed in Latin, and wrote in it with elegance. The Latin address prefixed to Leigh's Critica Sacra was from his pen, and various other samples of his Latinity are mentioned in the authors; but the destruction of all his MSS. in the last century, deprives us of further illustration of his undoubted learning. (Memoir by Dr. C. Chauncy, in Mass. Hist. Soc. Coll., Mather's Magnolia.)

Henricus Selijns, "Ecclesiæ Noveboracensis Minister Belgicus," as he wrote himself, was probably the same with Henry Selwyn "minister of Brooklyn," who is said by Farmer, to have been "installed in 1660," and to have been a resident of New Amsterdam. In 1664 he went to Holland, but says Farmer, probably returned. He wrote a poem of seventy-one hexameter verses, in compliment to Dr. C. Mather, which was printed in the Magnolia. The following lines are as fair as any:—

"Trans mare non opus est ad Pallada currere, Pallas
Hic habitat, confertque gradus; modo Pallada discas,
Desistasque gradum. Quantum sapientia confert!
Forte novas, pluresque artes Novus Orbis haberet."

Joseph Taylor, A. B. of Cambridge, 1765, and afterwards Master in course—has not had the good luck to get into our biographical dictionaries. He was certainly in some way distinguished as a scholar, as he received, not a year after he had taken his first degree, the honorable appointment of the Latin eulogy over Dr. Wigglesworth, the Hollisian professor's remains. We may suppose it was to the first scholar that this distinction was awarded, and it is certain that the classical terseness and thorough elegance of his performance, could not easily have been surpassed.* The exordium may be taken as a sample.

"Actum est! vitam perfecit Wigglesworth absolvitque mortalem! Sic voluit Pater Omnipotens. Fautores virtutis ac humani generis amantes, vita defuncti, recordatione uti sempiterna vigeant, a viventibus repetere prope suo jure debent. Gratus quidem et animus monet, inhumanum, quo tempore talium corpora terra condentur, eodem et memoriam oblivione deleri. Hoc si debitum ulli postulandum fuisset, cui rectius quam ei, cujus funebria justa jam nunc facimus? At temporis exiguitas, rigor hiemis, atque juventus mea, quominus omnes perpulchras viri illius venerandi, cujus reliquiæ super istud triste feretrum ponuntur, virtutis etiam leviter attingam, aut mœstis cognatis amicisque debitas adhibere consolationes vetant." I have found nothing else of Mr. Taylor's composition; he may have died young.

Henry Flynt, was graduated at Cambridge in 1693. He seems never to have left the University for any long period, as he enjoyed his fellowship which he received in 1669, for the long space of sixty years. He was undoubtedly a scholar, inchmeal, as Ainsworth renders unciatim; and from the accounts, very much such a man as many grayheaded cloisterers of the old halls of the mother-country had been before him. He published several pieces, but only on one occasion in Latin. "Oratio funebris in obitum Rev. Dom. Benj. Wadsworth, etc. habita in aula Academiæ ab Henrico Flynt, Coll. Harv. Socio. Bostoni in Nov-Anglia excusum, 1737. 8vo. pp. 9. A plain, plodding, prosy sermon. Mr. Flynt is accused of being a lazy man. His own virtues were elegantly commemorated in a Latin discourse by Lovell, which I shall refer to in its place.

December 3, 1838. Philarchæus.

* In making remarks of this kind, it is proper for us to say, that I regard only the general effect, style and manner of the whole. If I felt any sort of competence for grammatical criticism, this would not be the place for it. And I feel I have no such competence.

For the Churchman.

Mr. Editor,—An unfortunate typographical error has become very current in different copies of the recent amendments to the fifth article of the constitution of the Church in the United States, until it has found its way in that constitution as attached to the journal of the last General Convention. The mistake consists in making that article read, at its commencement, "A Protestant Episcopal Church in any *part* of the United States," instead of "*in any of the United States.*" The latter is the language of the article before amended, and was evidently never intended to be changed. The object of the changes in the article was, first, to put territories on the same footing with states, and secondly to provide for dioceses of less dimensions than states or territories. Accordingly, you will find it correctly printed "A Protestant Episcopal Church *in any of the United States,*" in the original report of the Joint Committee of the General Convention of 1835, (Journal p. 94.) It is also correctly printed in the communication from the secretary of the House of Clerical and Lay Deputies to the New York Convention of 1835 (Journal p. 51;) and in the certified copy of the proceedings on the subject of the General Convention of 1838, sent to the adjourned session of the New York Special Convention in September last (Journal p. 5.)

It is to be hoped, therefore, that in all future editions of the constitution, the fifth article will read at its commencement, "A Protestant Episcopal Church *in any of the United States,*" instead of "any *part* of the United States."

It would be well for our other periodicals to notice the above-mentioned error.

A Member of the General Conventions of '35 and '38.

For the Churchman.

"EPISCOPAL POWERS."

Mr. Editor,—That the Episcopal Recorder should be very loose and low in its estimate of church principles is, of course, to be expected by all who are acquainted with that paper. Its extreme sensitiveness on every point, however scriptural, primitive, and good, in which the *reformed* bears any resemblance to the *Popish* branch of the Catholic Church, lest it should not keep the breach between the two wide enough, puts me in mind of a homely phrase used by Barrow, when he asks, in some of his richly abounding excerpts from the early fathers, who can "*smell a Pope*" in them? Some such use of its olfactories seems to be constantly making by the Recorder. Hardly a usage, an act, or a style of expression, not exactly in accordance with the feelings and views of other denominations, escapes the test.

Its great tenderness, too, towards those feelings and views reminds me of a worthy clergyman of our Church, very much in favor with Dissenters, who commenced a course of lectures preparatory to confirmation with a sort of apology to his dear hearers of "sister churches" for the occasional reference he would have to make to that sectarian ordinance; but assuring them that his allusions to it would not be more frequent than he could help, and giving them to understand that he did not think the less of them for not believing in it.

I say, Mr. Editor, we do not, of course, expect to find other than loose and low views of distinctive church principles in such a paper.

But in last Saturday's number of that hebdomadal there appears a correspondent, who says he has the credit of being, and avows himself to be, "*High Church.*" He subscribes himself "Presbyter Rusticus." We are therefore to form the idea of some retired pastor ministering to a little rural flock, and maintaining, even in his obscurity—with a consistency which his humility and godly severance from all worldly ambition serve to adorn—those scriptural and primitive principles of well ordered piety, which every truly high Churchman's experience teaches him how to value.

But how comes a high Churchman to find the favor of a place in the Recorder, without an editorial caveat against his Popery, formalism, &c., &c. He writes of "Episcopal Powers." And what has the good country parson to say on this subject? Removed as he is from scenes of strife, and clear as must be his holy breast from the workings of ambition, the distortions of jealousy, restlessness under the charge, government, and supervision, which God provides in the good order of his Church, and disappointment of aspiring hopes, he surely views his subject through the medium of those holy Scriptures which tell of the purposes for which God has set in his Church the office to which at first appertained the apostles' honored name; and of those eminent authors who show us the practical development of the system which Christ and his apostles established. He meditates, in all purity and singleness of mind, on the Episcopacy of Paul as the Acts and his Epistles manifest it, of Timothy, of Titus, of the angels of the seven churches, of Clement, whose name is written in the book of life, and Ignatius, and Polycarp, and Irenæus. As a high Churchman, he is surely much conversant with his Prayer-book, and has long since well weighed "the form of ordaining or consecrating a bishop." He has meditated on all *it* says of the duties of those who are thus set apart. In the truly "high church," and therefore truly evangelical, views of the Episcopacy which he has thus imbibed, the man of God must be so governed by ideas of "Episcopal Powers," that he is one of the many whom I have had the pleasure of knowing, who always hail the visit of their bishop as that of the chief pastor of their flock, who delight to have their beloved people enjoy the services of that pastor, and who do what they can to make all committed to their charge know and feel that they are also under the spiritual guidance, supervision, and instruction of one, to whom, by God's ordinance, both he and they sustain a filial relation.

Alas! all this is but a picture of what should be. "Presbyter Rusticus" is not of this school. Holy Scripture and ancient authors, and his Church's solemn ritual, are of little value to him on this point. He thinks—what do you suppose, gentle reader?—that the bishop is any thing but what these prove him to be. He makes him the mere creature of his presbyters and deacons. Without *their* permission, not a pulpit is open to him. He cannot preach. He cannot administer the sacraments. He cannot lead in public prayer. He cannot bring the pastoral office into the abodes of sickness or affliction. So says the correspondent of the Episcopal Recorder; and so says the Recorder itself. Are they right? Is the Recorder herein deserving of the widely extended commendations which it has received? Some helps towards a right answering of these questions may be hereafter given by

Minister Christianus.

For the Churchman.

BISHOP KEMPER.

Dear Sir,—It will doubtless be gratifying to Bishop Kemper's numerous friends at the east, to learn that he is once more on missionary ground, and engaged earnestly as ever in the great work of making known the Gospel of salvation and building up the Church of Christ in the western world. The heartfelt joy with which his return amongst us was hailed, can be imagined only by those who have known both the value of his services as missionary bishop, and the warmth of his personal friendship. We admire the sagacity of our Maryland brethren in selecting such a man to fill their vacant Episcopate, and we wonder not at the zeal with which they urged their solicitations—but, for that he did not yield to them, we are most devoutly thankful.

The bishop arrived in Boonville early on Sunday morning, the 12th inst., having travelled from Fulton on horseback, most of the distance (50 miles) through a severe storm of snow and rain. On Sunday morning he administered the eucharist to our little flock, some of whom had not enjoyed the privilege of communing since the period of his last visitation a year ago—the missionary in this place being still in Deacons' Orders. I need not add that to both pastor and people it was a season of hallowed enjoyment

On the following Tuesday the bishop left Boonville for the Indian country, accompanied by the Rev. H. Gregory, chaplain to Fort Leavenworth. The distance from this place to the territory where the Senecas are located cannot be less than 200 miles; and a journey through such a region at this season of the year must necessarily be attended with no small degree of danger. But Bishop Kemper had an object before him—the Senecas must be visited, and the Church had called upon him to look after their welfare; with his characteristic perseverance therefore, he resolved on making the attempt to reach them. As the weather was extremely cold on the day of their departure, and continued so for several days in succession, considerable anxiety was felt on their account. It has now become more mild, and it is hoped that they may yet have a safe, perhaps a pleasant journey. To perform the trip of some 400 miles on horseback at this season will require twelve or fifteen days, we shall look for them therefore in about three weeks from the time they left us. After his return, the bishop expects to visit Fayette, Columbia, Rochefort, Jefferson city, Fulton, &c., on his way to St. Louis. All these places contain some families attached to the Church—all should be occupied by the Church immediately. The congregations at Fayette and Fulton particularly are in the most urgent need of a missionary at once. They have all along indulged the hope, that when the bishop returned from the east, he would be accompanied by those who, coming "in the fulness of the Gospel of Christ," could minister to their spiritual necessities, and break for them the bread of life. Alas! what must be their feelings—what must they think of the charity of their brethren in Christ when told that their calls have been unheeded—their destitution unpitied? Strange, truly! Had their lot been cast upon the coast of Africa; or even had they been fenced around by the laws of the Celestial Empire, they might then have experienced the affectionate solicitude of many a Christian heart. But as it is, they must perish for lack of that bread which is carried to the opposite side of the globe and offered to strangers—to be refused.

Bishop Kemper returned from the east, accompanied by *one deacon*—making in all, two presbyters and two deacons as the amount of ministerial force employed by the Episcopal Church in the largest state in the Union; and these four all engaged in teaching, in connection with their pastoral duties. Surely, these things ought not so to be; and when we consider that it is the evident policy of the Church to direct her efforts, mainly, towards those

parts of the world where the results in all human probability would be most beneficial, as regards the welfare of the whole family of man, it does appear passing strange that Missouri has been so much neglected.

DIACONUS OCCIDENTALIS.

Boonville, November 22, 1838.

For the Churchman.

THOUGHTS ON THE CHURCH.—NO. I.

Mr. Editor,—I lately counted the number of clergymen in our Church, as contained in Swords' almanac for this year, and found it to be 916. I then went over the list again and endeavored to ascertain how many of these had no parochial charge, and found the number to be 198. I was not startled at this, Mr. Editor, for I had before made similar counts and generally found the result similar; that is to say, more than one-fifth of our clergy to be without parochial charge. But I have often asked myself the question, why is this so? Why in our young country are so many clergymen destitute of parishes? The cry is constantly sounded in our ears, we want more clergymen. This cry too comes from all quarters. From the extreme north to the extreme south of our land, from Maine to Florida, and from the far west, we hear the call, *give us more clergymen.* And while we hear this call reiterated on all sides, there are 200 clergymen not engaged in the work of the ministry. But we shall be told—many of these are superannuated—many are engaged in the work of instruction, and some have been found to be inefficient. Admitting all this—admitting that 50 are superannuated—50 engaged in colleges and schools, and 50 inefficient, and I imagine this will be a large allowance, still there will be 50 left. Why are these unemployed? I have for a long time attributed this to one and the same cause, namely, the want of competent support. And I have been confirmed in this belief lately, by the statements of several of our bishops. Bishops H. U. Onderdonk, Ives, Kemper, Otey, and others have within the last two years given it as their decided opinion that the salaries of our clergy are generally incompetent. I wish all the other bishops would take the subject into their serious consideration, and impress this undoubted truth upon the minds of Episcopalians throughout our land. Never, Mr. Editor, as I seriously believe, shall we find a remedy for the evils our Church is laboring under till this great want of sufficient support is remedied. Fifty able clergymen unoccupied!! Would not these, if properly distributed, supply all the prominent vacancies in our dioceses—at least in the southern and western dioceses? Would they not at once fill up every missionary station? Why they hesitate to offer themselves for the work is manifest—the fear of want—the certainty of great anxiety about the means of support. They see the clergy in the old dioceses struggling with poverty—and they fear a harder lot in the new dioceses. How many of the 700 officiating clergymen of our Church, think you, Mr. Editor, receive a salary of $600? One-half? I do not believe one-half receive so much. And can a man with a family (and almost all clergymen have families) live upon less than $600? Many receive but $400 or $500. What is the result? Just what we see. Many decline taking charge of parishes and resort to other means of support. And the effect of this is injurious in many respects—it is injurious to the clergy themselves, and injurious to the Church at large. But of this more hereafter.

CLERICUS RUSTICUS.

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

(*Concluded from page 154.*)

Philadelphia, Monday, Sept. 17, 1838

Messages were received from the House of Bishops, concurring in the amendments proposed by the Committee of Conference to canons 9th and 13th of 1832, concurring also in the amendment to article 4th of the constitution of the Missionary Society, concurring in adopting the preamble and resolution relative to the separation of the Diocese of New Hampshire, transmitting a canon on "the mode of securing an accurate view of the state of the Church," in lieu of the present one. This was referred to the Committee on Canons. Another message transmitted a canon "on repealed canons," which was referred to the same committee.

Another message requested the concurrence of this house in certain resolutions relative to the report of Dr. Hawks, as conservator, thanking him for the fidelity and success with which he has devoted himself to collecting the necessary materials for a history of this Church; requesting him to proceed in the preparation of the history, and authorizing him to express to the archbishop of Canterbury, the bishop of London, and the Society for the Propagation of the Gospel, the gratitude of the Convention for the liberality and interest manifested by them with respect to the mission of the conservator. The house concurred.

Dr. Hawks returned thanks for the distinguished compliment that had been rendered him, and expressed himself more than paid in the satisfaction he had derived from the work, and in the confidence of his brethren. To tell the truth, his heart is in the work, and he should go on with it even if the committee did not desire it; but he is not the less grateful for their aid and approbation.

Dr. Hawks offered a preamble and resolution relative to the removal of Bishop White, which, on motion of the Secretary, were ordered to appear on the Journal with the notice of the pastoral letter, as the last act of the house after its ordinary business had been transacted. They were unanimously adopted.

The Committee on Canons retired awhile, and then made a report recommending the adoption of the proposed canon of "repealed canons." Carried. They also reported a resolution that the canon on "the mode of securing an accurate view of the state of the Church" be not concurred in.

Rev. Mr. Wheat said, he cannot bring himself to act without reasons, and is not prepared to say that the proposed canon is not better than the old one. He has had no opportunity of examining it. He should prefer that the same course might be taken with it as on former similar occasions, viz. that it may be printed. He asks this as a favor from those who seem to control the legislation of this house, and asks also that he may not be compelled to keep up with such long strides in legislation.

A discussion then arose on the extent to which the house acted in accepting the report of the committee.

Dr. Hawks observed, that the acceptance of a mere report meant nothing. The committee are to get facts and reasonings which the house demands as a collective body. When this report is laid on the table it belongs to the house; it is their property as much as a speech. But if they propose a resolution as the result of their deliberations, the adoption of this carries every thing along with it. This is sometimes done; the house agrees with the report of the committee, but the ordinary mode is to adopt the resolution. The question was taken on adopting the resolution of non-concurrence, and carried.

Dr. Delancey suggested a slight verbal amendment in the title of the constitution of the Missionary Society, which was adopted.

A message was received from the House of Bishops, concurring in the adoption of the canon concerning candidates for orders who have been ministers, &c., in other denominations, with several amendments, including one in the 4th section of the provision of *three* instead of *six* months probation.

Dr. Milnor moved to concur in the canon as amended.

Dr. Hawks hoped not. It is not splitting the difference. The time first fixed in this house was *twelve* months. Three months then is not a fair compromise. He hopes the house will restore the provision of six months.

The amendments, on motion, were taken up in order, and were all carried without debate, with the exception of that in section 4th.

Dr. Hawks moved to refuse concurrence.

Dr. Henshaw thought the gentleman would miss his aim if he refused. In the House of Bishops he (Dr. Henshaw) thinks the question lay between six months' probation and none at all, and at length as a compromise they adopted *three.*

Dr. Hawks said, rather than consent to this amendment he would prefer to lose the whole bill. With him the time is a matter of principle. He would prefer to make it *twelve* months, and risk the bill on this. The great question is as to the length of the time of probation. This is involved in the settlement of the principle of the canon. There was time required before, but the question is as to the length of time that shall be insisted on. He would give all up rather than this point.

Dr. Gadsden said, if we do not have a principle here we can have it no where. A minister of another denomination may now take our orders, and even become a member of this house without any adequate preparation. He recollects an instance of one who had been a minister in another Church, and who on this floor offered an amendment on the subject of baptismal regeneration in the office for baptism. He was disappointed in his measure, and immediately resorted to the printing office, and began to pamphleteer in favor of his views. He finally went away, and became a minister of the Baptist Church.

Mr. Smith, in answer to a remark of Dr. Henshaw, observed that he was averse to any reference to the proceedings of the House of Bishops which was calculated to bear upon the proceedings of this house.

Dr. Lyell thought that all parties feel disposed to do what is best for the Church. He regrets that individual cases have been brought into the discussion of the question. He disclaims any intention on his own part of bringing in such in support of his views, whatever may have been supposed of his former remarks on this canon. The case that has just been cited may be true in all its circumstances, though he believes the individual was not a clergyman. But suppose he were, what would have been gained by demanding twelve instead of three months? He would have acted in the same way after any length of time. We ought not then to bring up particular cases, but should act with a pure regard to principle, and to the safety of the Church. From the beginning of the debate he has at no time desired, as has been suggested, to introduce a pauper who needs ordination for his support. But to advert to the subject before us. When the committee returned with the provision of six instead of twelve months, he was pleased and gratified, and now is willing to vote for six months instead of three as the amendment proposes.

Dr. Henshaw wished to say one word. He would remind the house that the existing law demands six months' probation unless the bishop dispense with it. May we not trust to our bishops? He would ask whether the making obligatory of six months' trial does not imply a distrust of them?

Dr. Hawks is sorry to hear the introduction of such questions. If the principle involved in them is carried out, it will destroy the independence of our legislation. The House of Bishops do not suspect this house of any distrust. They did not when they returned this canon, telling us they unanimously rejected the provisions we had adopted. As to the remark of his Rev. brother, our file leader, (Dr. Lyell,) that he is averse to the introduction of individual cases, he (Dr. Hawks) is glad that he was not of this opinion before; otherwise we should have lost the biography he has given us, and a most interesting one it was too. He (Dr. Lyell) has proceeded on the inductive system, which from particular facts leads to general principles. He (Dr. Hawks) is happy to hear him say that the present question is one of principle, and that he is willing to have six months' probation. As the principle is what is really before us irrespective of the proceedings of the House of Bishops, he is sorry that he has not now in his hands a Presbyterian paper he has recently met with. "Fas est doceri ab hoste." The paper contains an article upon this very subject of the introduction of ministers of other denominations into our Church, and the facilities of admission, and finally winds up with ironical compliments on our readiness to take all in that apply. When we are told by them that we cannot get a good one from their ranks, we may be assured that they know a little better about it than we do. We have had all kinds long enough; and the better the men who come to us the better satisfied they themselves will be with the provision we propose to make against this growing evil.

Dr. Henshaw said, he was no more disposed than his Rev. friend (Dr. Hawks) to have the Church an ark of refuge for cattle of all sorts. He was misunderstood in his remarks with respect to a distrust of the House of Bishops. He had meant to say that the tendency of the proposed amendment to their message was discourteous toward that house. Still he would ask if it does not also to a certain extent imply a distrust of their exercise of the dispensing power?

Dr. Milnor hoped that gentlemen would contrive some form of amendment by which this house will express their desire for a compromise on six months time. This will be consistent, and he is willing to vote for it, but not for twelve months.

The question was taken on non-concurrence, and carried.

Rev. Mr. Crane moved to insert six months instead of three.

Mr. Smith said, he doubts whether we can do it. We have no power over the original bill.

Judge Boardman moved the appointment of a committee of conference. Carried, and a committee appointed.

A message was received from the House of Bishops, requesting a conference on the proposed substitute for canon 7 of 1835, on the state of the Church. A committee was appointed.

Dr. Hawks, from the Committee of Conference on canon 3 of 1835, made a report. He was happy to say that the committee were entirely unanimous after a few minutes discussion; and that the House of Bishops will consent to substitute six months instead of twelve.

Dr. Hawks moved that the report on the state of the Church in Indiana be added to the report on the state of the Church. The report was read, and evinced a rapid and gratifying increase of the Church in that diocese since the last General Convention. The motion prevailed.

A message was received from the House of Bishops, concurring in adjourning *sine die* this evening, and stating also that they had resolved that when they adjourn, they will adjourn to meet at half-past seven, P.M., to hear the pastoral letter.

Another message announced their concurrence in the amendment to canon 3 of 1835, substituting six months.

Dr. Hawks moved that the whole canon, as now amended, be passed. Carried.

Dr. Gadsden moved a vote of thanks to the president of the house for the manner in which he had discharged his official duties. It was carried unanimously; and Dr. Wyatt made appropriate acknowledgments.

A similar resolution, relating to the secretary and assistant secretary, was also carried unanimously.

On motion, the house adjourned till seven P. M.

Monday evening, seven o'clock.

A message was received from the House of Bishops, transmitting a canon on the performance of temporary Episcopal missionary services. After some observations by several gentlemen it was decided to be inexpedient, in consequence of the late stage of the session, to act upon the canon at this time.

Another message transmitted the report of Bishop Kemper, which was read by the secretary.

Another message contained a resolution proposed by the Joint Committee, on the subject of education, requesting Bishop Doane, Drs. Hawks and Muhlenberg, and Rev. Mr. Peers, to act as a committee to consider the subject of the Christian education of the youth of both sexes in the Church, to collect suitable information, to endeavor to extend an interest on the subject, and to report to the next General Convention. The house concurred.

Another message stated that the House of Bishops had adopted the canon on the mode of securing an accurate view of the state of the Church, and requested the concurrence of this house.

Dr. Delancey said, he will not enter into an argument on the substitute, but hopes that the house will not concur. The proposed change revolutionizes our whole canon on the subject. The house under the present law receives the reports on the state of the dioceses, and out of this mass prepares a report to lay before the House of Bishops as the foundation of the pastoral letter. Now, however, by the amendment contemplated, not only the pastoral letter, but the facts on which it is founded are to come from the House of Bishops. The course of years is to be changed at this late period. He is not altogether satisfied with the previous law, but he perceives no grounds for the alteration. We are asked to adopt this because of the agreement of the Committee of Conference on the subject, though the chairman of that committee is opposed to it. With due respect to the House of Bishops let it be said, they ought not to suppose that in this short time we can properly decide on the change. If we had been fully prepared for it, we might do it. But now we are left with no alternative but to say "no," if we think we ought not to do it.

Dr. Hawks said, that with every disposition to accede to the wishes of the House of Bishops, yet we ought not to sacrifice our own independence, nor will he believe that that house will be offended by our sending it back. In the language of the amendment he finds a great difficulty. The Joint Committee prepare a report which when approved by the Convention, shall be taken as the ground of the letter of the bishops. This house may not be disposed to concur with the committee. The alteration may be important in the view of the House of Bishops; but we think it objectionable. It brings us into a possible collision of opinion with them on a question of great delicacy. Do what we can, he is assured that this will be its practical operation. He would therefore respectfully suggest that the message be laid on the table, to be among the unfinished business of the next session, and that the House of Bishops be informed that in consequence of the lateness of the session, this house deem it unadvisable to act upon the subject. The resolution was carried unanimously.

Dr. Mead moved that the House of Bishops be informed that this house is now ready to hear the pastoral letter. A committee was appointed to wait on the House of Bishops. The members of that house then entered, and the pastoral letter was read by Bishop Onderdonk of New York. The presiding bishop afterwards read a selection of collects; a portion of the ninety-ninth Psalm was sung, and the benediction pronounced by Bishop Griswold. The bishops then retired; and after ordering fifteen hundred copies of the pastoral letter to be printed, the House of Bishops adjourned *sine die.*

The following is a copy of the preamble and resolution offered by Dr. Hawks relative to the death of the Rt. Rev. Bishop White.

Whereas, since the last meeting of this body, it has pleased ALMIGHTY GOD, in his wise providence, to take from among us the venerable man who for so many years has been the senior bishop of this Church.

Resolved, That this house, unwilling to close its labors at this time, without leaving upon its records an enduring memorial to attest its sense of departed worth, does hereby declare its cherished remembrance of the faithful and uninterrupted services of the Right Rev. William White, D. D., late bishop of the Protestant Episcopal Church in Pennsylvania, and desires thus publicly to express its gratitude to the great Head of the Church, for the long continuance to this portion of it, of one who, by the beauty of his example, the purity of his designs, and the moderation of his counsels, contributed for more than half a century to advance the interests, both temporal and spiritual, of the communion to which we belong.

W.

For the Churchman.

GERMAN CHURCH OF ST. TIMOTHY.

Mr. Editor,—I again solicit the attention of Churchmen to the present condition of the German Church of St. Timothy's. We are fully convinced that under the superintendence of a competent pastor this parish will ere long become one of the most flourishing in the city. We are informed that a clergyman has intimated his readiness to accept its charge, but in the embarrassed state of their affairs the vestry do not feel themselves at liberty to proffer him a call. We again appeal to the liberality of Episcopalians, and confidently assure them that the extension of the Church among our German inhabitants will evince that it is not misapplied.

HERDER.

THE CHURCHMAN.

SATURDAY, DECEMBER 15, 1838.

TO CORRESPONDENTS.—"****," in our next.

We agree entirely with "Cephas" in his views of the subject on which he writes, but doubt the expediency of publishing his strictures. DR. HOOK'S sermon will be approved and admired by all intelligent lovers of the Church; and neither it nor the gifted and pious bishop who has the merit of having republished it in a pamphlet form, and introduced it to the American Church, will be in the least affected by the aspersions which our correspondent has unnecessarily, as we think, sought to repel.

We sympathize with "B." in his indignation at the jesuitical course of which he complains, and would comply with his request were we satisfied of the propriety of doing so. We should not feel justified, however, in bringing the names of the parties to whom he refers before the public without their *expressed sanction* of the measure.

GENERAL CONVENTION.—The proceedings of the late General Convention are this day brought to a conclusion; and it were unpardonable not to embrace the opportunity of publicly tendering our warmest thanks to the Rev. brother who has thus gratuitously, and in the midst of other and pressing avocations, performed a service not less important in itself than acceptable to our readers. The reports, we believe, are universally admitted to have been made with great ability, fidelity, and discretion; and have certainly laid us under an obligation to the author which few can adequately appreciate.

EMBER DAYS.—In addition to Ash Wednesday and Good Friday, the two most solemn fasts, the Church has appointed "other days of fasting, on which she requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." These are the forty days in Lent, the Ember Days, the three Rogation Days, and all the Fridays in the year except Christmas. The observance of these days in the manner above directed is plainly required by the Church, nor do we see how the requirement can be neglected consistently and in good faith by those who profess to respect her institutions and authority.

The Ember Days are appointed at the four seasons of the year, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, the Feast of Pentecost, September 14 and December 13. Thus, the months in which they fall are March, June, September, and December—the first months of spring, summer, autumn, and winter. The days are called *Ember Days,* from the fact, that the fasts are not occasional, but occur in course at the stated seasons of the year; the word *ember* being most probably derived from an old Saxon word which signifies *circuit* or *course:* and *ember* fasts literally meaning *fasts in course.*

Bingham, (book xxi, chap. 2,) speaking of the fasts of the four seasons, says, "These were at first designed not to be seasons of ordinations, but to beg a blessing of GOD upon the several seasons of the year, or to return thanks for the benefits received in each of them, or to exercise and purify both body and soul in a more particular manner, at the return of these certain terms of stricter discipline and more extraordinary devotion." At what time they were first observed is not accurately known, but from a reference to them in one of the sermons of Leo, Bishop of Rome, who flourished about the year 450, it is certain that the observance of them at that early age was a general usage of the Church. "The ecclesiastical fasts," says this author, as quoted by Bingham, "are so distributed through the whole year that there is a law of abstinence affixed to all the four seasons. For we keep the spring fast in Lent, the summer fast in Pentecost, the autumnal fast in the seventh month, and the winter fast in the tenth month."

It appears from the same author that the fasts of the four seasons, and the ordination fasts did not originally synchronize: the latter being dependant on the times of ordination, which were arbitrary and moveable, and the former being always stationary. "Some think," he says, "Gregory VII. was the first that ordered the ordination fasts, and the fasts of the four seasons to concur exactly together."*

The design of the Ember Days, therefore, as now recognised by the Church, is twofold: first, to consecrate to GOD the four seasons of the year, and second, to implore his blessing upon ordinations, (which, as far as practicable, are performed at these times,) and on the candidates for holy orders.

The notice which these days have received on some late occasions of their occurrence, from the several journals of the Church, is a gratifying indication of a disposition to unite in the revival of primitive order and discipline. The rapid growth of the Church in our own country, and the increasing number of aspirants to the sacred office, invest the Ember Days, in respect to one part of their design, with peculiar interest and importance. Nor should the other part of the design be forgotten: the duty which it imposes is most reasonable, and we should embrace with thankfulness the provision which the Church has made for its stated performance.

Wednesday, Friday, and Saturday of next week are the December fast; and if all baptized persons comply with the requirement of the Church of which they are members, and unite in turning to the Almighty Father through his Son JESUS CHRIST, to consecrate to him the season on which we have entered, and to invoke his blessing on all those who are designed to serve at the holy altar, such an union could not but be productive of a blessing.

THE BISHOP ELECT OF THE DIOCESE OF WESTERN NEW YORK.—At a meeting of the Standing Committee of the Diocese of Pennsylvania, held in St. James' Church, Philadelphia, on Saturday, December 8, 1838, after the canonical testimonials in favor of the Rev. Dr. Delancey, Bishop elect of the Diocese of Western New York, had been signed, the following was ordered to be placed upon their minutes:—

"The Standing Committee having, in the form prescribed by the canons, given their consent to the consecration of the Rev. Dr. Delancey as Bishop of the Diocese of Western New York, deem it proper to record upon their minutes the feelings with which this their official act has been performed. They are pained by the reflection, that it will be followed by a separation from one whom, as a friend, they highly esteem and value, and of whose services and efficiency as an associate, the minutes of the committee afford ample proof. They are well aware that the Diocese of Pennsylvania will sustain a serious loss in the removal from it of a presbyter whose devotion to its interests, and ability and zeal in advancing them, the experience of more than sixteen years has fully shown. But as Churchmen, deeply interested in the welfare of the general Church, and fully sensible that, under GOD, that welfare will be greatly promoted by 'the sacred office of bishop being worthily conferred,' they have unanimously and cordially given their official consent to, and now record their unqualified approval of, the consecration, as bishop, of the Rev. Dr. Delancey, who, from a long and intimate knowledge of him, they are satisfied is ably qualified to perform, and will faithfully discharge all the duties of that highly responsible office; and on whose learning, sound judgment, zeal, and piety, as a counsellor and father in GOD, not only the important diocese over which he is called to preside, but the Church at large may confidently and safely rely.

"*Resolved,* That a copy of the foregoing entry on the minutes, be transmitted to the Rev. Dr. Delancey.

"*Resolved.* That a copy of the above be transmitted to the Secretary of the Convention of the Diocese of Western New York, and that the Secretary of this committee be authorized to publish the same."

* The term *Ember Days* is applied by Bingham to the ordination fasts as distinguished from the fasts of the four seasons; but if the derivation given above, on the authority of Dr. Mareschal, as quoted by Wheatley, be correct, the term must have been originally applied to the fasts of the seasons, and not to the ordination fasts.

GAMBIER OBSERVER.—Having mislaid the late number of this paper which contained a vindication (in answer to "Reply") of a review of Bishop H. U. Onderdonk's Charge on the Atonement, we should be obliged to the editor for two more copies of that paper, which, owing to the accident just mentioned, we have not been able to read.

The following lines are taken from a book for children shortly to be published by Mr. Samuel Coleman, and are published by request.

THE HOLYDAY.

Day of pleasure, come at last!
All my irksome lessons past!
Now I shall have time to play,
And enjoy my holyday.

Not a book shall meet my view,
Nor one stitch of work I'll do;
I may stroll about at ease,
Play, or do just as I please.

But is this what I desire?
Will not so much leisure tire?
Shall I, when the day is o'er,
Feel more happy than before?

No; 'tis said that days employ'd
Always are the most enjoy'd;
And the truth I must confess—
Pleasure is not idleness.

MISSION TO WESTERN AFRICA.—The mission family, comprising the Rev. Dr. Savage, Mr. Perkins, and their wives, embarked on Wednesday morning in the ship Emperor. They depart amply supplied with comforts, and having experienced the kindest sympathy during their stay in the city and elsewhere. The missionary meetings at St. Bartholomew's Church, and at St. Ann's, Brooklyn, and especially the parting services at the lecture-room of St. George's Church, the morning before sailing, will long live in the hearts of many. It is not an uninteresting fact that at the very hour of sailing, prayers were publicly offered for these beloved servants of CHRIST, at Trinity Church. They go with many prayers.

CLERICAL CHANGE.—The Rev. Henry Burroughs has been transferred by Bishop Griswold from the Diocese of Massachusetts to that of New Jersey, and has accepted an invitation to become the rector of St. Mary's Church, Colestown, of St. Paul's Church, Camden, and of Trinity Church, Moorestown, New Jersey.

BISHOP ONDERDONK'S CHARGE.—From Stephen's Episcopal Magazine for November we learn that Bishop H. U. Onderdonk's Charge on the Atonement, has been reprinted at Aberdeen, in Scotland.

CITY MISSION SOCIETY.

REPORT OF THE MISSION CHURCH OF THE EPIPHANY.

To the Board of Managers of the City Mission Society.

In my report to the bishop of the diocese on the 1st of October last, I stated the condition of the Mission Church of the Epiphany to that time, hence it will not probably be deemed necessary that the present report should extend back beyond that period.

The most material changes between the first of October and the 1st of December are the following:—Communicants added, 10; baptisms, 15; funerals, 11; marriages, 5. A portion of every day has been spent in visiting the sick and afflicted. Many cases of suffering and wretchedness have received attention; and relief has been afforded so far as the means at my command would allow.

Mr. Joseph Kissam, the efficient superintendent of our Sunday school, has recently resigned; his other engagements would not allow him to devote as much time to visiting the children, &c., as he thought desirable. His place is supplied by Mr. George D. Gillespie, a member of the middle class in the Theological Seminary. The school is in a flourishing condition, and an invaluable auxiliary to the mission.

I examine a large class once a month in catechism No. 3, after the second lesson in the afternoon service. This exercise affords a favorable opportunity of bringing the important truths contained in the catechism before the minds of the members of the congregation, and can scarcely fail of being attended with favorable results.

The daily infant school continues to exert a salutary influence on the juvenile portion of the community. There has lately been an unusual amount of sickness among the children. Four of them have died within a few weeks. The number in attendance has, from these causes, been considerably reduced.

The principles of our holy religion are evidently exerting a blessed effect on the hearts and lives of those entrusted to my charge. The power of the Gospel has often been displayed under circumstances of a most interesting and touching character. The missionary finds in his arduous labors abundant cause to thank GOD and take courage.

All which is respectfully submitted.

New York, Dec. 4, 1838. LOT JONES.

REPORT OF THE MISSIONARY AT LARGE.

As I reported to the Convention up to the 1st of October, I presume it will not be necessary to report beyond that period.

Since the 1st of October last, in the performance of my duties as a missionary at large, I have made three hundred and eighty visits to the sick, poor, and degraded portion of our city—distributed a large number of tracts, attended two funerals, performed 4 baptisms, married one couple, preached on Sunday twelve times, and distributed among the sick poor $38 25.

At no period since my engaging in the duties of missionary at large, nor indeed in the course of my whole ministry, have I been so tried, and exposed as on several occasions during the last two months.

I have had to face the sneer of the infidel, and the wrath of the Papist—to brave insult, guard carefully against assault, and behold such scenes as nearly brought me to the determination of giving up my present sphere of labor, doubting whether I ought, under all circumstances, to expose myself to so much danger both in body and soul.

On the other hand, I have been cheered with evident proofs that my labors have been blest to the good of some souls. Since my last report to the Convention I have attended the death-bed of two females, both of whom were led to a discovery of the corruption of their nature, their guilt and danger as sinners, to look for mercy at the foot of the cross, to believe on CHRIST, and prove his power to save.

The season is now coming on in which my duties will be arduous, fatiguing, and unpleasant in the extreme. But in the name and strength of the LORD I am willing to take up my cross, and follow CHRIST in the path which he has marked out for me.

Dec. 4, 1838. ALEXANDER FRASER.

CHURCH OF THE HOLY EVANGELISTS.

The present missionary of the Church of the Holy Evangelists having only assumed the charge of the station on the 1st of November, can make no report to the Board of Managers that will present much to interest or afford evidence of success. He has not been able, as yet, to become acquainted with all the individuals and families composing his present charge. His daily business now is, to visit these persons severally at their habitations, and thus to become as intimate as possible with their moral and religious characters.

It affords him pleasure to state, that as far as he has gone in this work, he is encouraged in the belief that there is in the members of the communion much evangelical piety, which is operative and manifest in its character. He is gratified also to observe an increase in the congregation; and it will be his labor, as it is his prayer, that station may yet be blessed with the peace and prosperity desired by all its friends; and thus become the happy instrument of effecting the good for which it was established.

The number of communicants, as recorded by the late missionary is, 199, added 2, 201; the baptisms since May, (by my predecessor 37, by myself 8,) 45; and the funerals 4.

All which is respectfully submitted.

JESSE POUND, *Missionary.*

From the Utica Gospel Messenger.

BISHOP ELECT.

We are happy to have it in our power to present to our readers the following correspondence, and we presume their gratification will be as great as our own.

Rev William H. Delancey, D. D.

Rev. and dear Sir,—At the Primary Convention of the Diocese of Western New York, held at this place on the first and second days of November instant, you were unanimously elected bishop of that diocese, and the undersigned were appointed a committee to wait upon you and communicate the proceedings of the Convention. We accordingly hand you herewith a certified copy of the proceedings of that body relating to the subject.

It is impossible for us to express in terms adequate to our feelings, our gratitude to the great Head of the Church, for the entire unanimity of the result which we are the honored instruments for communicating. That individual preferences should be manifested on such an occasion, is the natural and inevitable consequence of that "blessed liberty with which CHRIST has made us free;" and that these preferences should at once, and spontaneously yield on the very first ascertainment of the wishes of a decided majority, and melt into an unanimity almost unexampled, indicates a state of feeling most propitious to your successful ministration in the sacred office to which you are thus called.

We can only add our devout prayers that the "Comforter" will so influence your mind as to induce you to undertake the office of "feeding the sheep," who have thus invited you to become their shepherd.

Your answer to this call, so soon as may be convenient to furnish it, will be forwarded by us to the Standing Committee of the Diocese of Western New York, that they may discharge the duty assigned them by the Convention, forthwith to take measures for your consecration. We, are reverend sir, your faithful friends and servants.

[Signed,] BENJ. T. ONDERDONK,
PIERRE A. PROAL,
Geneva, Nov. 3, 1838. JOHN C. SPENCER.

To the Right Rev. Benjamin T. Onderdonk, D. D., the Rev. P A. Proal, and John C. Spencer, Esq.

Gentlemen,—I have received at your hands the communication informing me of my election to the Episcopate of the Diocese of Western New York, accompanied by a certified copy of the proceedings of the Convention so far as they relate to the election.

Having humbly sought the guidance of the Holy Spirit, and had the counsel of pious and judicious friends, confirming my own conscientious views of the duty to GOD and the Church, which calls me, under the circumstances of the case, to accede to the unanimous desire of the Convention, I hereby express my readiness to accept the Episcopate of Western New York offered to me, through you, by the Convention of that Diocese.

The decided majority which elected me, and the gratifying unanimity with which all so readily concurred in the decision, fortify me in the belief that, although a stranger to so many, I shall not only be received by the diocese with cordiality, but experience in the discharge of my duties the forbearing kindness and cheerful co-operation of which the consciousness of many deficiencies, and a proper view of the responsibilities of the office, make me sensible that I shall greatly need.

The circumstances of the choice, and the known character of the clergy and laity, assure me also that the fervent and united prayers of the diocese will ever seek for me the same divine guidance and support which sustained the exertions, and the heavenly blessing which has so signally marked the Episcopal labors of my eminent and beloved predecessors who are respectively cherished in the memories, and personally endeared to the hearts of us all.

Fervently imploring the continued blessing of the great Head of the Church on all the clergy and congregations of the diocese, and on yourselves personally, I remain, ever, your sincere friend and brother,

WILLIAM HEATHCOTE DELANCEY.

Philadelphia, Nov. 15, 1838.

THE BANNER OF THE CROSS.

EDITED BY THE REV. BENJAMIN DAVIS WINSLOW.

GOD forbid that I should glory save in the Cross of our LORD JESUS CHRIST.—*St. Paul.*
—*Manfully to fight under His banner against sin, the world, and the devil.—Common Prayer-book.*

The Banner of the Cross is set up, at the urgent desire of bishops, presbyters and laymen, in distant portions of the country. It will be devoted to the extension of *the Gospel in the Church,* as GOD'S ordinance for the salvation of souls, and the establishment of the peaceful and glorious kingdom of his dear Son. As the only means by which so great an end can be accomplished, it will set forth "*the Cross* of the LORD JESUS CHRIST"—"the Lamb of GOD, who taketh away the sins of the world," "lifted up from the earth," that he may "draw all men" unto him. Man lost; GOD incarnate for his recovery; "CHRIST crucified" the price of his restoration; justification by faith; faith working by love; love purifying the heart; the grace which procures salvation for the sinner, preparing him by newness and holiness of life for its enjoyment—this is that "faith of the Gospel," of which it seeks to be the herald. Inseparable from the Cross, it will set up the

Church, the spouse and body of the LORD, "the pillar and ground of the truth," the fold and flock of GOD, "which he hath purchased with his own blood." Its ministers, its sacraments, its worship—the appointment of the LORD, the means of grace, the instruments of the Divine Spirit in the sanctification of the soul—will constantly be presented, as "worthy of all men to be received."

Cardinal objects to be promoted by its influence will be the two which shared so largely the interest of the last General Convention. *Christian education* and *Christian missions*. On the one point, it will aim at nothing less than "the Christian education of all the youth, of both sexes, in accordance with the principles of the Church." On the other, it will recognise, with the missionary constitution of 1835, *the world as the field*; and will never cease its care and diligence that the Gospel may be preached to "every creature"—urging zealously and constantly, as an important instrument for this result, and at the present moment the great duty of the Church, the establishment and maintenance of a *school for Christian missions*. Another and important topic, not to be lost sight of, is the duty of efficient action by the Church to supply, for the use of her members, and for distribution by her missionaries, *the Bible, the Book of Common Prayer*, and suitable *Tracts*. The existing institutions of the Church, for education in all departments, Sunday school, preparatory to the ministry, and theological, will be continually borne in mind, and commended to the patronage which they respectively deserve.

For the spirit in which the Banner of the Cross will be conducted, the sentiments of the recent pastoral letter of the House of Bishops shall be adopted as the text and guide. Its single aim shall be to speak the *truth* in *love*. "There will come a time," says the admirable Richard Hooker, "when three words uttered in charity and meekness shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit."

A constant object of the Banner of the Cross will be the dissemination of ecclesiastical intelligence, whether diocesan, parochial, or missionary. It will be the medium of communication between the bishops of North Carolina and New Jersey, and their respective dioceses; and it is respectfully recommended as the vehicle of diocesan communication in quarters not otherwise adequately provided for. The greatest care will be taken to secure correctness and promptness in all such communications; and its extensive circulation in all portions of the Church will render it a most convenient and desirable agent for this important purpose.

With this brief preliminary statement, the Banner of the Cross is commended to the acceptance and patronage of the clergy and laity of the Church. To "the truth as it is in JESUS," to "the faith *once* delivered to the saints," its pages will be consecrated. That men may "grow in grace, and in the knowledge and love of GOD," through JESUS CHRIST our LORD, shall be its great prevailing object. To "maintain and set forward quietness, peace and love among all Christian people," shall be its constant effort. It relies for its success, under and after the heavenly grace, on Christian sympathy, Christian patronage, and Christian prayers. "Grace be with all them that love our LORD JESUS CHRIST in sincerity, Amen."

CONDITIONS OF PUBLICATION.

1. The Banner of the Cross, if ad quate patronage shall be afforded, will be published in the first week of January, 1839; and weekly thereafter, at the Missionary Press, Burlington, New Jersey.

2. It shall be printed on good paper, in the best manner, in imperial folio; and shall contain as much matter, in proportion to the price and in as great variety, as any of the journals of the Church.

3. The assistance and co-operation of several of the bishops and other clergy, and of some of the ablest of the laity of the Church, are secured for it.

4. In addition to the best domestic sources it will be enriched from private correspondence abroad; and liberal use will be made of the British religious periodicals, which are imported for the work.

5. It will be furnished to subscribers at TWO DOLLARS per annum, payable on delivery of the *tenth* number.

6. The reverend clergy are particularly requested to act as agents. To them, and to any others, who may remit ten dollars, or any larger sum, to the publisher, free of expense for postage or discount, a commission of one fifth will be allowed.

7. Subscription papers will be opened with Swords, Stanford & Co., Broadway, New York; Herman Hooker, Chesnut street, Philadelphia; and Charles Stimpson, Washington street, Boston. Other agents will be named hereafter.

8. Returns to be made immediately, post paid, to J. L. Powell, Missionary Press, Burlington, New Jersey.

☞ The religious periodicals and other journals favorable to the Church, will please to insert and notice the above.

Second Annual Report, being the thirtieth consecutive report of the New York Bible and Common Prayer-book Society.

The joint anniversary of the New York Bible and Common Prayer-book Society, the Protestant Episcopal Tract Society, and the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, was held at the Church of the Ascension, on Thursday evening, the 4th of October.

The meeting was opened with prayer, by the Right Reverend Bishop of the Diocese, who presided.

The report of the New York Bible and Common Prayer-book Society was read by the Rev. Hugh Smith, D. D., rector of St. Peter's Church.

The Rev. Benjamin I. Haight, rector of All Saints, after a very interesting and appropriate address, moved the following resolutions, which were unanimously adopted.

Resolved, That the report just read furnishes a gratifying evidence of the present prosperity of the society, and presents a very strong claim to the warm and liberal support of the Episcopal public.

Resolved, That the report be referred to the Board of Managers, for printing and publication.

After other proceedings of the meeting, the congregation joined in singing the 105th hymn, when, after devotion by the president, the meeting adjourned. WM. H. BELL, *Sec.*

REPORT.

With lively satisfaction to the managers of "the New York Bible and Common Prayer-book Society" present this, their Second Annual Report, under the new organization:—being the thirtieth consecutive report:—because they are enabled to state, that under this new organization all things have gone well; and that the society, having as it were renewed its youth, bids fair to become again *extensively useful*. But little more than 17 months have elapsed, since "the Auxiliary New York Bible and Common Prayer-book Society," (of which the charter had expired,) was merged into the parent society, and their respective funds consolidated. This brief time has been well improved, as will be evident from the following particulars.

It was announced at the anniversary meeting in October last, that the society had printed an edition of 5000 copies of the Book of Common Prayer: they would now announce the further issuing from their press, since that period, of 750 Bibles, 1000 Testaments, and 6000 small and 500 octavo Prayer-books.

Their *gratuitous distributions*, and their *sales*, during the same period, have amounted to 594 *copies of the Bible*, 510 *Testaments*, 6811 small and 238 octavo Prayer-books, and 327 copies of the morning and evening prayer, in the German language. The *sales* during this time having amounted to only $585, it will be seen that the *gratuitous distribution* must, of course, have been liberal.

This distribution has been in proportions, which will be seen in the published statements of the society:—To the Domestic Committee of the Domestic and Foreign Missionary Society of our Church, to aid them in planting and sustaining the Church, in the more newly-settled states and territories of our extended country; to different individuals and associations of the Church, for the same great object; to *Sunday schools*, in which they have been especially useful, as well in fixing the church character of the institution, as in familiarizing the pupils to the public use of our liturgy, and engrafting the reverence and love for it in their early years; to the United States' exploring ships, ships of war, and navy yards, that those engaged in their country's service might not forget their allegiance *to their* GOD; but that the mariner, on the mighty deep, might be taught and assisted to hallow the Sabbath, and "so to pass the waves of this troublesome world," that he might at last reach the haven of rest, and "come to the land of everlasting life."

Mindful of the command and the promise of Him, who said, "I was sick and ye visited me: I was in prison and ye came unto me: for inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." The society has sent the treasure of GOD's word, and the devotional offices of the Church, to minister consolation and peace to the sick and dying in our hospitals, and to cheer the gloom of our prisons; that thus, to the poor, even in sickness and death, "the Gospel might be preached," and that the voice of penitence and prayer might go up together with "the sorrowful sighing of the prisoner," and "enter into the ears of the LORD of Sabaoth."

The managers would ask attention to the following gratifying statement.

Fourteen months ago, the society had not a book in its depository. *Now*, notwithstanding the large distribution of the past year, the stock on hand (all of which is paid for, and the society owing not a dollar) amounts to 142 Bibles, 490 Testaments, 262 octavo and 3900 small Prayer-books; besides having *stereotype plates*, both for the Bible and Prayer-book, to the value of $4500.

Its printing and binding have been well executed, and at a saving in cost to the society of over $1000, which considerably exceeds the whole amount of its extra expenditures, in consequence of the change of business, by resuming its own agency. There is, moreover, in the treasury, accumulating as a fund to provide for the renewal and purchase of stereotype plates, $1230; and disposable, the sum of $132.

As matter of information, the managers would state, that sales are made to other Bible and Prayer-book Societies, at *reduced prices*, and to individuals and the trade, at *moderate prices*; affording to the society a small, but sure profit.

The receipts of the past year, (of which the items are furnished in the Treasurer's account) are,

From sales,	$585 21
From collections in churches, contributions, Annual subscriptions, &c. &c.	$2324 30

It will be seen that the distribution of books, during the year, has largely exceeded that of Bibles. This was to be expected, from the active and praiseworthy exertions of *other and larger associations, solely* contemplating the distribution of the *sacred volume*;—from the fact, that supplies of the Scriptures are variously sought and received from all denominations of professing Christians, while the Prayer-book is exclusively supplied by the institutions of our communion; and, moreover, from the fact, that the Prayer-book is required not only for *private*, but also for associate and congregational use. But the managers would protest against the inference, sometimes unjustly and ungenerously drawn, from the disparity in number between the copies of the Scripture and of the Book of Common Prayer, sent out by the society: that the members of our communion are indifferent to the circulation of the sacred volume; or that they affix a higher value to the *uninspired* than to the *inspired*—to the devotional formulary of the Church than to the word of the living GOD. Such is not the fact. In their distribution, they are guided *by the wants and requests of the religious public*. As far as their means permit, they give *to all* that ask, and give *what is asked*. The *larger distribution of Prayer-books* arises then from the *larger demand for them*. The wide dissemination of the Scriptures, by other hands, prevents any very extended application for it at their depository; but the calls upon them for the Prayer-book are frequent, urgent, and increasing. They desire it, however, to be distinctly understood, that they will rejoice to give a copy of the sacred volume to every one that asks it, while they *have a Bible in their depository*, or *a dollar at their disposal*.

It is a gratifying circumstance, that the society can this evening appear before you *unembarrassed by debt*, and *with the means of usefulness at its disposal*.

This is too rarely the case, when the annual statements of our religious societies are made to the public; for *Christian benevolence* is usually too scanty and fitful in its flow, to keep fully replenished that fountain from which those who are weary and athirst must drink; and hence results a strong temptation, and almost a moral necessity, to those engaged in supplying the spiritual wants of the destitute, to aid them, not merely according "to their power, but *beyond* their power;" not only to *give* what *they have*, but to *procure* or *promise* what *they have not*; trusting to the future benevolence of the Christian public, to make good engagements, into which they felt themselves constrained to enter, by the exigency of extreme cases, and the force of Christian sympathy. But it may well be left to the *good sense* and to the *conscience* of all pious, reflecting and sober-minded Christians, whether it is not better that Christian liberality should be so *timely* in its exercise, as to enable the conductors of the religious charities of the Church to meet every proper and reasonable demand, without contracting that *indebtedness*, which is as crushing to the spirit, and as crippling to the energies, of *associations* as of *individuals*? Whether it is not better, and more consonant with Christian duty, to *prevent* embarrassment, than to *extricate them from embarrassment*? The managers feel, therefore, that they are not unduly relying upon the *correct moral sense*, and the *high Christian principle* of the members of our communion, in indulging the trust, that the cheering fact, this evening announced, of a well-filled depository, and of entire freedom from debt, will *not be* made an argument for that diminution of liberality, which would soon render the society impotent to good, and perhaps endanger its existence; but rather a motive to that *increased* and *increasing* support, which will give order, vigor, and efficiency to all its operations. It is as obviously the dictate of sound policy, to maintain in their efficiency, institutions that are already flourishing, as to revive those that are languishing. It need scarcely be said, that it is far more easy; for, when once a certain degree of strength and momentum are obtained, but little is required to urge forward in the rapid course of usefulness. Confidently, then, do we look for that cordial support from the Churchmen of the diocese, which will enable us to announce at our next, and at each succeeding anniversary, with honest exultation, and Christian gratitude, that we are still unshackled with debt, and *free* and *prepared* to *give*.

As it is evident, from the extensive demands upon our depository, that the stock now on hand will soon be exhausted, the society felt constrained at its last meeting, to authorize the publication of an enlarged edition of the Bible, and a very large edition of the smaller Prayer-book; and also, with a view to the convenience of Episcopalians, and the interests of the society, a new impression of the elegant Megarey Prayer-book, the *stereotype plates of which*, although owned by the society, have long been lying idle, for want of funds.

In thus endeavoring to meet the wants of our communion, the managers trust that they will be generously and liberally encouraged.

Increased support, it is evident, will be needed to make the distributions of the society, we will not say, *commensurate with*, but in any degree, *proportioned to*, the increasing wants of our vast and extending country.

The calls from the western part of this state, will not, it is believed, be at all diminished, by the fact of its erection into a new diocese; and the managers would blush for their society, and for the Church in this section of the state, if they could for a moment suppose that these calls would be the less willingly heard, or the less kindly responded to. From the territories in which the Church is unorganized, and from the feebler dioceses of the far-stretching west, the cry for aid from the society will doubtless be frequent and loud. What *Churchman*, what *Christian*, but must feel the importance of sending, in answer to that cry, those precious volumes, which will keep the *faith and the Church* of their fathers rooted in the minds, and firm in the affections of those, who in the ardor of youth and the flush of enterprise, go out from the midst of us, to join that swelling multitude which is overspreading our western wilds, and which, without religion, will soon be as fearful in power to desolate the land, as it will be resistless in aggregate strength! In anticipation, then, of demands upon our aid, more extended and more importunate than have yet been made, and which, in human policy—in the charity of the Gospel—and in the fellowship of the Church, ought not to be turned aside, we hesitate not to ask from the individual members and from the congregations of the diocese, a prompt and vigorous co-operation. *Freely we* have received, of temporal good, and of Christian privilege. *Freely* let *us* give. Let none who ask be denied fellowship with us in prayer,—fellowship with us in the ordinances of the Church. Let none who ask from us "the bread of life," be "sent empty away." Let not, through lack of our prayers, our compassions, our aid, our less favored brethren "*perish*, for whom CHRIST *died*."

SUMMARY.

The Past and the Present.—We go with sadness to the past when we find our joys diminished, and our prospects clouded; but with delight when we perceive that our present enjoyments, privileges, and honors are greatly advanced, when compared with those of other days. Two very serious lessons may be drawn by the Christian from the contrast of the present and the past. Are his pleasures lessened? He will ask whether they were not removed either because he misemployed them, or for the trial of his faith and patience. Have his prospects brightened, and his possessions extended? He will be admonished carefully to use his blessings, while he sees that from his inconsiderable beginning he has become strong and increased. He will lift his heart in thanksgiving, and pray that he may never forget how the LORD hath prospered him.

Such reflections are suggested by what follows, and for the introduction of which we trust we shall be forgiven by the person who has led us to them.

We received a few days since, from a highly esteemed friend and correspondent, a letter of congratulation on the happy termination of our Primary Convention, and with lively thanks to the great Head of the Church for the evident tokens of his grace, by the designation in our choice of a bishop, of an individual, in his opinion, admirably qualified for the high and holy office. After many kind expressions for which we offer him, as we have often indeed had reason to do, our grateful acknowledgments—he proceeds:—

"I own a file of the New York journals from the *first*, and it is interesting to contrast the condition of the Church in 1785 with its present state. At the *Primary* Convention, held in June of that year, there were present of the clergy, Dr. Provoost, and the Rev. Messrs. Beach, Benjamin Moore, Bloomer, and Rowland, and only seven parishes were represented, none being north of Dutchess county, and but *one* in this city, [New York.] The only individual now living, then present, is Andrew Fowler, at that time a candidate for holy orders, and representing the parish of New Rochelle. The whole minutes occupy but 2 *pages*, 8*vo*!"

Mr. Fowler was admitted to orders, and exercised his ministry for many years in the Diocese of New York. He is now, and has been for a length of time, a clergyman in the discharge of parochial duties in the Diocese of South Carolina, and is one of the oldest ministers of our Church in the United States.

As we see how the LORD hath prospered us, it should be a daily desire and prayer that we lose not through carelessness and sin the inestimable blessings which he hath bestowed upon us. Long indeed may the holy cause prosper in our lands, and may we avoid the misery and disgrace of having our candlestick removed from its place.—*Utica Gospel Messenger.*

Bishop B. T. Onderdonk's Opinion of the New York Episcopal Periodical Press.—Notwithstanding the objections to our religious periodicals, stated in the pastoral letter from the House of Bishops, the bishop of New York thinks that the press in his diocese is a very good thing, and deserving of public commendation.

Bishop Onderdonk's opinion is taken from his address to the late Convention of New York, and is as follows:—

"Our communion in this diocese has long derived much benefit from the periodical press, and has largely contributed to extend that benefit to other sections of the Church. The Churchman's Magazine, the Christian Journal, the Gospel Messenger, and the Churchman, have been blessed as highly efficient means of advancing the common cause of CHRIST and his Church. Indeed complete sets of those works would be a most valuable Christian library, clearly expounding and ably vindicating the great truths and requirements of the Gospel, and furnishing the principles, and urging and leading to the practice of true evangelical devotion. And certainly there can, I think, be no where found a fuller and truer record of memorials connected with the history of our Church. The Messenger and Churchman, which are still engaged in their good works, I commend to the continued patronage of the Church; and trust that the New York Review, in the purity and soundness of its theology, and in the success of its noble objects, to combine the evangelical improvement of the heart with the culture and elevation of the mind, and to hallow the labors of the scholar, the researches of the man of science, and the duties of the citizen in every department, with the influence of Christian principle and Christian motive, will commend itself to all who have at heart the real dignity and the best interests of man."

The Convention at which this address was delivered, having met subsequently to the meeting of the General Convention, leads us to make the inquiry whether the exception of the pastoral letter, touching "unprofitable controversy" in our religious journals, and "a manifest spirit of strife and contention inconsistent with brotherly kindness and Christian love;" "an evil which in the judgment of some more than balances all the good which those journals effect," was levelled against all other journals but those of New York? If so, and we are included among the periodicals thus publicly rebuked, we should be happy to know it, since we have always endeavored to act upon the principle of following the "godly admonitions" of our spiritual guides as far as divine grace might be given us to enable us to do so.

The commendation of Bishop Onderdonk, we do not mean to deny, is certainly a beautiful one, whether unexceptionably deserved or not, and it is one which evinces a readiness, highly proper on his part, to foster the instructions of his own diocese, defective though some of them may be in various respects.

Southern Churchman.

The Bishop.—We had the pleasure to receive a letter from his lordship by the last packet, dated from Paris, whither he had gone in search of health, and in the hope of shaking off some unpleasant remnants of gout. His lordship speaks in encouraging terms of the efforts which have been made, and are still making, in England, in behalf of the Society for the Propagation of the Gospel. He had himself attended many large meetings, and preached many times in its behalf, and had many similar engagements to fulfil, which would take him back to England, although he had been advised to try the German waters, and to winter in Italy. Even at Paris, his lordship was to preach for the same object, on the 7th October, at the special request of Bishop Luscombe; and he had been also desired to do the same at Boulogne. At Bristol, upwards of £400 were obtained, and many permanent subscribers; and among the speakers there, was the Rev. Sir George Prevost, Baronet, who also preached a sermon in behalf of the society at Clifton, in that neighborhood. He is a most exemplary clergyman, and appears to retain a friendly interest for this province, where the memory of his excellent but ill-used father is so generally revered. The bishop still holds to his original purpose of taking Newfoundland on his way to Nova Scotia, if as we trust, the LORD shall strengthen him for the arduous duties of such a visitation. We should rejoice, however, to hear of his being relieved from the charge of that island and the Bermudas, by their being set off as a separate diocese.—*Colonial Churchman.*

Bishop Wilson of Calcutta.—This is a name which we thought all would delight to honor, who love and revere genuine piety, and devotion to the cause of CHRIST. We find, however, that it is not so fortunate as to be in good odor with the editors of the Baptist Messenger at Halifax. Alas for the poor prelate of the East! In that paper of the 26th ult. there is a slanderous article, copied (why, the editors best can tell) from some "Morning Advertiser," which is full of bitterness against Bishop Wilson, and to which, for fear it might escape the notice of their readers, the editors call attention by an article of their own, confirming the slanders of the extract, and at the same time containing the most glaring inconsistencies. Their words are at first 'softer than butter,' when they say, "Doctor (why not Bishop) Wilson is, we have not a doubt, a sincere disciple of CHRIST"—but soon they are changed into "very swords," when they accuse him of "striving to pull down the faith that he once built up, and of lending his aid in fact to stop the progress of Christianity in India!" These are serious charges. What is their foundation? The only tangible one that we can find in the premises is, that Bishop Wilson "discourages extemporaneous preaching and extemporaneous prayers in his clergy!" For as to the statement that he is anxious to prevent "mutual good offices" and "friendly intercourse" between his clergy and missionaries of other denominations, it is one which we are authorized, by the well known character of this estimable prelate, and by the statements of such missionaries themselves, in pronouncing a malicious fabrication. It would be easy to bring forward numerous testimonies on this point, if it were necessary to vindicate such a man as Bishop WILSON from the aspersions of the Morning Advertiser and the Messenger. He is well known to the Christian world as a man of apostolic simplicity, boldness, and zeal, and of truly evangelical spirit; and the enemies of the Church could not have selected a more unfortunate object for the success of their malevolent attacks. "They can find no cause of accusation against this Daniel, except they find it touching the law of his GOD." The probability is, that Bishop Wilson has been requiring his clergy to conform to the rules of the Church, and to their ordination vows, and for this he has incurred the ire of the liberals of the day.

The editors of the Christian Messenger more than hint that none of the prelates sent to India, except Bishop Heber, "have been able to appreciate the value of Christianity itself, above the sacerdotal vestment with which it is too often disguised and encumbered." How can the editors continue unchanged the title of their paper, while they utter aspersions like this, which in their consciences they know to be alike unchristian and unfounded? How can they thus speak of men who in every instance have been acknowledged to be men full of faith and good works—men who counted not their lives dear unto themselves, so that they might spread the knowledge of the Redeemer in the dark places of the earth. We wish their slanderers some portion of their spirit.—*Ib.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Third Sunday in Advent, December 16, Church of the Annunciation, *New York*.

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn*.

Fourth Sunday in Lent, March 10, Christ Church, *New York*.

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn*.

CALENDAR.

DECEMBER.

16. 3d Sunday in Advent.
19. Ember Day.
21. Ember Day, and St Thomas.
22. Ember Day.
23. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John the Evangelist.
28. Innocents.
30. 1st Sunday after Christmas.

JANUARY.—1839.

1. Circumcision.
6. Epiphany.

NOTICES.

FAIR FOR CHRISTMAS AND NEW YEAR.—The friends of the Episcopal Church, and the public generally are hereby informed, that the ladies of the Church of the Messiah are making the most ample preparations for the celebration of a Fair, to be holden in Chatham Hall, corner of the Bowery and Division street, (entrance from the Bowery,) on the days and evenings of the 20th and 21st instant, where articles, both for use and fancy, suitable to the approaching seasons of Christmas and New Year, may be obtained in great variety. The avails to be appropriated to the support of this infant parish.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Protestant Episcopal Tract Society will be held in the Sunday school room of St John's Chapel, on Monday evening next, at seven o'clock, punctual attendance is desired. By order

A. W. O. SPOONER, Secretary, P. T.

December 15, 1838.

A sermon will be preached before the Young Men's Auxiliary Education and Missionary Society, to-morrow, Sunday evening, 16th instant, in St. George's Chapel, Beekman street, by the Rev. Dr. Tyng, of Philadelphia. Service to commence at half past seven o'clock. A collection will be taken up in aid of the funds of the society. This congregation, and young men in particular, are requested to attend.

The ladies attached to the Free Episcopal Colored Congregation of this city, propose having a Fair for the benefit of their church, and would be very happy to receive from any persons well disposed towards the object, any articles they may wish to bestow. To be left at Mr. Henry Williams, No 150 Crosby street, second door above Houston street, or at William Hinton's, 13 Broadway.

It is designed by the ladies of the congregation of the Mission Church of the Holy Evangelists to hold a fair for the benefit of the Sunday school and the poor of the Church, on *Thursday* and *Friday*, the 20th and 21st of the present month, at Concert Hall, 404 Broadway; and the ladies trust that in the effort thus made to raise funds to procure books of instruction and clothing for the children of the school, as well as to enable the missionary to extend relief to the poor and destitute within the sphere of his labors, will meet with favor from *all*, and be crowned with success; and all who visit may rest assured that extravagant prices will not be asked for any thing, and that in all cases change will be given.

CHURCH OF THE MESSIAH.—Notice is hereby given that there will be divine service in Chatham Hall, corner of Bowery and Division street, on Christmas Eve, according to the usages of the Protestant Episcopal Church.

All Saints' Church will be opened for divine service every Sunday evening during the season of Advent, at half past seven o'clock. 3t

Christ Church, Anthony street.—This church will be regularly opened for Sunday evening service during the winter. Service to commence at seven o'clock. 5t

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of November 28, has received the following contributions, viz.

By the hands of the Rev Jacob L Clark, from the offerings of St John's church, Waterbury, Connecticut, $70, of which $42 are for the foreign committee, $28. By the hands of Henry M Beare, superintendent, missionary offerings of the Sunday scholars of St Matthew's church, Jersey City, N J, to be applied to the Oneida mission, $5. From "A" for foreign and domestic missions, $10, equally divided, $5. By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, through C J Aldis, Esq, from Christ church, Leacock, Pennsylvania, for domestic missions, per Rev E Y Buchanan, $13. By the same hands, collection in St John's church, New London, Cross Roads, Pennsylvania, per Rev W N Pendleton, for general purposes of the board of missions, $3, are equally divided, $1 50. By the hands of the Rev Samuel C Stratton, the contribution of Trinity church, Newtown, Connecticut, towards the funds of the domestic committee of missions, to be applied in aid of missions in the Diocese of Illinois, $10. Total receipts, $62 50.

December 12, 1838. JAMES SWORDS, Treasurer.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $15, from X L, per Sherman & Trevett for the poor.

ALEXANDER FRASER, 174 East Broadway.

December 8, 1838.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Sherman & Trevett, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $20, for the poor, from John P Stagg & Co.

December 12, 1838. LOT JONES, 192 Allen st.

N. B. Donations for the poor will be thankfully received by Swords, Stanford & Co, 152 Broadway; Sherman & Trevett, at the Protestant Episcopal Press, 142 Fulton street; at the Union and Tract Depository, 28 Ann street, and at the residence of the missionary, 192 Allen street.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber very gratefully acknowledges the receipt of $20, from J P Stagg & Co; and $10 from T Otis, Esq, for the poor. The latter through Messrs Swords, Stanford & Co.

These donations were peculiarly gratifying, and timely; as he was without any funds till they were received, to meet the many applications that were made to him for aid. JESSE POUND, 5 Harrison street.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

From annual subscribers, $85; from J F Sheaff, annual, $5; from John P Stagg, $10. Total, $100.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by

THOMAS C BUTLER, agent.

Where can be obtained, Bibles, Testaments, Prayer-book, Megarey, octavo, 12mo, and 18mo.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From annual subscribers, $23; from John P Stagg, 10; from Gabriel Furman, Esq, to constitute him a life member, $10. Total, $43.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No. 77 Maiden-lane by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges the receipt, by the hands of the Rev W M Carmichael, of a donation of $50 from Mr Nicolls, of Hempstead, N Y, and by the same hands of $5, from Miss N.

December 12, 1838. WM. H. HARISON, Treasurer.

The acknowledgment in the last Churchman of $62 47; should have been "from *Rev* Edward E Ford" instead of "from Edward E Ford."

PRESS DEPOSITORY.

No. 142 FULTON-ST

Letters have been received at the N. Y. Protestant Episcopal Press, up to December 13, from the following persons, viz.

Mrs Lydia H Sigourney; Hogan J Thompson; Hooker & Claxton; Sidney Babcock; Marsh, Capen & Lyon, (6) 2 with remit; Rt Rev Leonidas Polk, D D; Rev A M Marbury; Bell & Entwisle; H H Elliott; W Dickens; Rev S R Johnson; Belknap & Hammersley; G W Long; Rev J H Clinch; Mrs L H Sigourney; Hooker & Claxton; Rev Arius Nye; G & J Robinson, Liverpool, England; Dr Oliver; Wendell Holmes; George Combe, Esq; Hogan J Thompson; Haswell, Barrington & Haswell; Rev John W Brown; Rev H Hooker; Rev E M Forbes; D Handerson; Rev M L Forbes; Rev T H Mitchell; R Graffin; Postmaster, Lewiston, N Y, remit; Mrs Samuel W Keys, remit; H Lord, Esq; Rev C A Church; Rev J F Phillips; Postmaster, Gambier, Ohio; Rev S K Grant; Miss Gibbs; B W Rogers; J B Cushman; Postmaster, Mobile; Postmaster, Huron; E M Drury; H Townsend; Rev C S Henry; Joseph Whetham; J A McKenney; Daniel Dana, jun, for John W Mitchell.

Packages forwarded by the Protestant Episcopal Press.

1 pkge for Hooker & Claxton, Philadelphia, per Union Transportation Line; 1 pkge for Belknap & Hammersley, Hartford, Conn, per steamboat New Haven; 1 pkge for Rev D H Short, Danbury, Conn, per steamer Nimrod; 1 pkge for Sidney Babcock, New Haven, per steamboat New Haven; 1 box for Darius Wells, Johnstown, Fulton county, N Y, per steamboat; 1 pkge for Rev John W Brown, Hallett's Cove, L I, per steamboat Star; 1 pkge for Marsh, Capen & Lyon, Boston, Mass, per steamboat John W Richmond; 1 pkge for Bell & Entwisle, Alexandria, per schooner Edward Vincent; 1 pkge for T T Ash & Co, Philadelphia, left at D Appleton, & Co, Broadway; 1 pkge for George Rowland, Norfolk, Va, per schooner J W Kimpton; 1 pkge for Hooker & Claxton, Philadelphia, left at D Appleton & Co; 1 pkge for Marsh, Capen & Lyon, Boston, sent to George Wright's.

UNION DEPOSITORY.

28 ANN-STREET

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending December 13, from the following persons, viz.

Rev G W Hathaway, Warren, R I; Miss C A Hamlin, Hopkinsville; W C Lord, Esq, Wilmington, N C; James Baker Esq, Norfolk, Va; Rev F H Cuming, Ann Arbor, Mich.

Packages forwarded by the Episc. S. S. Union, during the week ending December 13.

Rev G W Hathaway, Warren, R I, care of Brown & Cady, Providence, per steamer Narragansett; H D Evans, Esq, Baltimore, per schooner Susan; Rev Cameron F MacRae, Newbern, N C, per schooner Pearl; T Latimer, Philadelphia, per Union Line; Rev J Savage M D, missionary to Africa, sent to mission rooms, White st; W C Lord, Wilmington, N C, per brig Belle.

PRIVATE TUITION.—The subscriber now confines his teaching exclusively to families, and having two hours at present unoccupied, will attend to any who may wish instruction in the usual branches of education preparatory to entering college. JAMES J. ACHESON, A. M.

A note addressed to No. 3 Charlton street, will meet with attention, or Mr. A. may be seen in the evening from 7 to 9 o'clock. 4t*

SINGING.—A gentleman wishes to obtain a situation in one of the Episcopal Churches in this city, as Chorister, or simply as tenor, or bass singer. He has been a leader for some time, in other places, and has had considerable experience in teaching music. An application to the office of the Churchman will secure immediate attention. Dec 1 3t

ANNUALS! ANNUALS!!

SHERMAN & TREVETT, publish the CHRISTIAN KEEPSAKE AND MISSIONARY ANNUAL, for 1839, illustrated with *ten splendid engravings*, and elegantly bound in Turkey Morocco: Edited by Rev John W Brown, and containing contributions from most of our distinguished writers. Among the contributors are Rt. Rev. Bishop Doane; Alonzo Potter, D. D.; Rev. John S. Stone; Rev A. D. W. Howe; Rt. Rev. Bishop Ives; Rev John McVickar, D. D.; Rev. Dr. Henshaw; Rev J H Clinch; Rev. John W. Brown; Hon. Theodore Frelinghuysen, &c., &c., &c.

Also, constantly on hand at the Depository, 142 Fulton st.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The Gift,	The Violet,
The Youth's Keepsake,	The Child's Gem,
Flora's Interpreter,	The Imperial,
Ladies' Wreath,	Year Book,
Parley's Every Day Book,	Parley's Christmas Gift.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years course of study. C. MASON, *Rector*.

Sep1. 2ti.

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

REFERENCES.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

ORGANS.—George Jardine, Organ Builder, (from Messrs Flight & Robson, Organ Builders, London,) 459 Broadway, corner Grand street, New York, has the pleasure to announce that the first premium of the American Institute *the Gold Medal*, was awarded to him at the late fair, for a Church Organ, accompanied also with the highest flattering testimonials of approbation from the judges appointed as to its being of the most splendid tone, and finished workmanship ever produced in New York. *The Gold Medal* was also awarded for a self-playing Church Organ, for the promotion of good psalmody in Country Churches, where Organists cann t be obtained exhibited at this, and the previous Fair. He continues to manufacture all kinds of Church, Parlor, and self-playing Church Organs, of equal quality. Organs repaired and tuned. Superior Metal and Wood pipes, and every article connected with the Organ at equitable prices. aug18 1pmfor 5m.

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlor or drawing-rooms. jy21 tf

EPISCOPAL INSTITUTE—Troy—for the Education of Young Gentlemen.

OFFICERS.

Rev. W. F. Walker, A. M., Principal and Proprietor—Moral and Intellectual Philosophy and Evidences of Christianity.

Rev. A. T. Twing, A. M., Superintendent—Book-keeping, Geography, and Penmanship.

Rev. Alva Bennett, A. M.—Latin and Greek Languages and Literature, Spanish and Italian.

John Philip Edwards—French Language and Literature.

Erastus Rowley, A. M.—Mathematics, Natural Philosophy and Rhetoric.

Amos Eaton, A. M.—Chemistry and Civil Engineering.

William T. Seymour, A. B.—Arithmetic, History and English Grammar.

J. C. Andrews—Music.

TERMS.

Board and tuition and all requisites, (payable half yearly in advance,) $230 per annum.

The course of instruction embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, the Professions and Civil Engineering;—also, in Vocal Music, Drawing, and the modern languages.

TIME.—The academic year embraces forty-six weeks, in two terms of twenty-three weeks each—the first term commencing the first Tuesday in May, the second the first Tuesday in November. No deduction made for absence.

VACATIONS.

There are two vacations in each year—one of four weeks, at the close of the first term, and one of two weeks, at the close of the second.

EXAMINATIONS.

An examination is held every Friday of the divisions under the several instructors, in rotation—and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the institution.

NEXT TERM.—The second term of the second year will commence on Thursday, (instead of Tuesday, this year,) November first.

Directions.—Persons desirous of placing pupils in the Institute, or of obtaining further information relative to it, may address the Principal, either personally or through the Post Office, or J. W. Mitchell, Esq., 63½ Cedar street, New York. Circulars may be obtained on application to either of the above, also at the bookstore of Swords, Stanford & Co. 152 Broadway, New York. sep29tf.

POETRY.

From the Long Island Star.

THE ANCIENT STRANGER.

BY MARGARETTE M'NARY.

'Twas in the thronged city, that I met a feeble man,
The remnant of whose weary days, seemed "dwindled to a span;"
Whose seam'd and wither'd cheeks, and whose thin and silvery hair
Gave token that the hand of Time had laid his finger there.

The youthful and the glad of heart unheedingly pass'd by,
And few indeed, of middle age, took notice of his sigh;
But he press'd upon his way alone, with a faltering step and slow,
Oh, whither, ancient stranger! say, oh, whither wouldst thou go?

Full well I know from whence thou *art*, thou venerable one,
Albeit thy form is wasted and thy sands are almost run;
Thy ready speech betrays thee, and the humor in thy smile,
Bears witness that thy home was once, in Erin's pleasant isle.

Yes, Erin, wrong'd and suffering; yet ever loved and fair,
With music in its valleys, and the shamrocks blooming there,
The home of wit and genius, and the birthplace of the brave.
Thou 'st left it in its greenness, and come hither for a grave.

And where are those that loved thee, in earlier, better years?
Who smiled and sung when thou wert glad, and wept when fell thy tears?
They are in their graves "at home," with the sires they loved, I ween,
But thou, alas! wilt moulder *here*, with ocean's depths between.

The holy hymn is pealing, from the organ, desk and choir,
The daughter with the mother, and the son beside the sire,
Have knelt them down together, in the attitude of prayer,
And thou, amid those worshippers, art meekly bending there.

And now, while at the altar, where the holy feast is spread,
Thou'rt tasting of that blessed cup, and eating of that bread,
A happy smile comes o'er thee, and thine eye is brighter grown,
And never more may'st thou be called a stranger and alone!

The God to whom thy mother taught thine infant lips to pray,
Whose arm thy succor long hath been, hath looked on thee this day,
And in fellowship we trust, thy prayers have *now* been poured,
With those "who seek a country far, whose king shall be the Lord!"

Yes, in our own "green forest land" *thy dust* shall safely sleep,
And angels o'er its bed their watch as faithfully will keep,
As if the grief-wrung dew had fallen from thrice a thousand eyes,
When thy spirit left it here for a palace in the skies.

Brooklyn, March 1, 1838.

From the Church of England Magazine.

DR. HAMMOND.

Dr. Hammond rose from his bed at four or five o'clock, rarely so late as six, and did not retire to rest until midnight; for he was both fond of learned research, and so sensible of the snares which lay in the path of idleness, that he had acquired a deep aversion to it, and always besought others to shun its dangers. Even while he dressed his servants read to him; and in this way he became acquainted with the contents of several volumes, and as he took his walks through the shady avenues which surrounded the mansion of Westwood a book was his constant companion. To the end of his days he husbanded his time, acting upon the maxim that we should take care of our minutes, and "thinking it a great folly to spend that time in gazing upon business which should have served for the doing of it."

He principally devoted himself to the study of theology and church history; and some of the most pious, learned, and moderate works of the day, were the fruits of his reading and reflection. If he erred, it was not designedly, or for the want of due meditation and prayer; and when his opinions excited angry feelings, or occasioned intemperate language in others, he who had been careful to "draw the teeth," as he termed it, (that is, to avoid giving just provocation to any person in his writings,) rendered neither evil for evil nor railing for railing. So greatly had he gained the mastery over his temper, that some persons who were his companions during the ten latter years of his life, never heard him utter an intemperate expression; and Dr. Fell observes that several of his antagonists were led by the mild spirit in which he wrote to regret the violence which disfigured their own productions.

To be peaceable, gentle, and full of good fruits, was his idea of a Christian's duty; and he endeavored to shut out the temptations to neglect these things by frequent communion with God. Considering that at Westwood his time was at his own disposal, he devoted the more of it to the "Father which seeth in secret;" and his seasons of prayer exceeded David's "seven times a-day:" these he so religiously observed, that if any necessary business or charity had encroached upon his time, he repaired the loss by absenting himself from the family repast. Nor were these devotions cold and wearisome in consequence of their frequency; he was truly fervent in spirit, and in the ordinary services of the Church, which so many reproached with being tame and lifeless, tears often ran down his face.

How is the latter fact calculated to reprove those who object to a liturgy as unfriendly to the spirit of prayer! It should teach them that the spiritless attendants on a liturgical worship are not "straitened in" the form of worship, but "are straitened in their own bowels;" or in other words, the fault is in themselves. If men were imbued with the Scriptures, they would find the liturgy of our Church just the most grateful form of words which they could adopt, for nearly every word of it is in Scripture phrase. He who brings not to the act of prayer an understanding enlightened by God's word, will derive no good from the most fluent, unpremeditated form; he who does will be "abundantly satisfied" with our liturgical worship, and like Dr. Hammond, will feel his sentiments, whether of penitence or of joy, fully called forth and responded to in the use of that form of sound words.

In his private prayers Dr. Hammond not only made known his own wants, but likewise interceded for the whole race of mankind. He could not approve of that "thrift and narrowness of mind to which we are so prone, confining our care either to ourselves and relatives, or at most, to those little angels of the world that most immediately concern us." He therefore pleaded in behalf of those who were in any manner of adversity; for the sick and needy, for the clergy and suffering royalists, for the persecuters of his brethren, and for those who had done him any injury; and he was never satisfied that he had really forgiven such persons, until he had asked pardon for them from God.

The family at Westwood assembled twice a-day for prayer, using the services of the Church of England, and Dr. Hammond usually conducted their devotions. In addition to this he preached a sermon on the Sunday mornings, and persisted in this work of the ministry even when illness rendered it scarcely possible. In the afternoon he catechized the children, inviting the servants to be present, and adapting his instructions to the capacities of both: and so strongly did he feel the importance of what he expressed on those occasions, that he was grieved if the seed appeared to be sown by the way-side; and often under these disappointments retired to his closet to inquire whether they might not be attributed to some defect in himself, which by due care he might remedy. He also invited any of the household to private interviews for conversation upon religious subjects; and when they came, encouraged them in a most condescending and kind manner to speak their minds, and then, having patiently listened to their difficulties, he proceeded to use his best efforts to remove them. And when he heard that any were sick, he soon found out their chamber, and endeavored to establish, strengthen, and settle them in the faith and fear of God.

The same desire to promote personal religion was manifested by his efforts in the neighborhood. He knew that the soul was beyond all other possessions in value, and wished that men were wise enough to ponder this truth, and live accordingly. He deeply lamented that so many were betrayed in that age into careless and irreligious courses; and in his endeavors to lead any into the way of peace, he would exclaim, "O, what a glorious thing—how rich a prize for the expense of a man's whole life were it—to be the instrument of rescuing any one soul!" He therefore went about as one who watched for souls, because he believed that "spiritual conference, which is at all times very profitable, yea, and pleasant to every diligent humble student," is highly conducive to the "countermining and eradicating of sin, mortifying this or that passion, rage, or other sensual desire, and contending for the highest exaltation and improvement of our natures, all growth in grace, and the practical knowledge of our Lord and Saviour Jesus Christ."

The young were now, as they ever had been, peculiarly interesting to him; he thought that they should be led early into the paths of righteousness, and that this would be the most likely way of bringing about a national reformation. At one time he had proposed that every pastor should pursue a regular course of instruction in the doctrines and duties of the Gospel, "with all the youth of his parish who had not yet come to the Lord's supper," and although these endeavors might be thrown away upon many, yet he considered that, through the blessing of God, an abundant harvest would repay the toil of this spiritual husbandry, thus pursued towards the young and tender plants in the vineyard. Being thrust out of his parochial charge, he was precluded from acting on such a plan; but the mind which proposed it was not less intent upon promoting the spiritual welfare of the young by such means as yet remained within his power. He gained their affection and confidence, he then represented to them the beauty, pleasure, and advantage of a pious life, and the deformity and misery of sinful courses. Such were the sentiments which he mingled with his other instructions to Sir John Pakingston's children, (for he devoted the interval between morning prayer and dinner to their education,) and such he endeavored to instil into the minds of all whom he met. He also strenuously warned them against being ashamed of their religion. "You ought to be as open," he would say, "in your regard for the Gospel, and as bold in leading others to God, as wicked men are in serving the cause of Satan. Instead of always acting on the defensive part, you should be forward to attack the enemy; and this you will find not only a great service to your neighbors, but a great security to yourselves."

Doctor Hammond was a frequent visiter of the sick in the neighborhood. "The time of sickness," he observes, "or any other affliction, is like the cool of the day to Adam, a season of peculiar propriety for the voice of God to be heard in the mouth of his messenger; and so may, by the assistance of united prayers for God's blessing on his own instruments, be improved into a very advantageous opportunity of begetting or increasing spiritual life in the soul, and cannot, without great guilt of unkindness and treachery to that most precious part, be neglected or omitted by us." In performing this office he often encountered the danger of infection without fear; for he felt that "he should be as much in God's hands in the sick man's chamber as in his own."

From the Colonial Churchman.

TESTIMONIES OF DISSENTERS AND WESLEYANS IN FAVOR OF THE CHURCH OF ENGLAND.

BY THE REV. R. MEEK.

Dissenters condemn the authorized offices and devotional formularies of the Church of England as of Popish origin, as erroneous, and as tending to promote formality and delusion. Churchmen, on the contrary, contend that the offices and formularies of the Church are purely scriptural, and that they contain no doctrines which cannot be proved by the word of God. If, as Dissenters assert, many of the excellent prayers found in the Book of Common Prayer, are also to be found in, and were by the compilers of our liturgy taken from the Missal of the Romish Church, they can be clearly proved to have been *in use in the Church for ages before the Church was corrupted by Popish errors*. The fact of many of the prayers used in our Church having come to us through the Church of Rome, is no more a proof of their Popish origin and character than it is a proof of the Popish character and origin of the holy Scriptures, because we have received them through the same channel. The fact is, however it is overlooked by Dissenters, the liturgy of the Church of England was compiled from the liturgies of the ancient Churches, and which were in use before the Roman Missal, so called, was known. An unprejudiced perusal of the excellent prayers in the liturgy of the Church of England will convince any one that they must have been composed by holy men, largely endowed by the Spirit of God, and in an age when "the faith once delivered to the saints" prevailed in its purity. In using scriptural forms of prayer Churchmen, feel that they are sanctioned by our Lord himself, who prescribed a form; and that they are thus best enabled to "pray with the spirit, and with the understanding also;" and secured from the danger of *distraction* and *enthusiasm* so attendant on *extempore* prayers. The following testimonies from Dissenting writers will supply arguments in favor of the formularies of the Church.

Mr. Baxter, Nonconformist, in "A Profession of Religion," which he drew up at the desire of a number of the Puritans of that day, says—

"I do hold that the Book of Common Prayer, and of Bishops, Priests, and Deacons, containeth in it nothing so disagreeable to the word of God as maketh it unlawful to live in the peaceable communion of the Church that useth it."

Eclectic Review, (Dissenting.)—"The Church of England professes the *life-giving doctrines of the Gospel, favors every great principle rescued from Rome by the Reformers, and puts into the lips of the people a language of devotion, unrivalled in majesty, beauty, propriety, and comprehension*."

Robert Hall, Dissenting minister.—"The evangelical purity of its sentiments, (i. e. the liturgy,) the chastised fervor of its devotion, and the majestic simplicity of its language, *have combined to place it in the very first rank of uninspired compositions*."

Richard Watson, Wesleyan minister.—"The liturgy causes the reading of a large portion of the Scriptures. Besides the aid it affords to the most devout and spiritual, a great body of evangelical truth is by constant use laid up in the minds of children and ignorant persons; and when they begin to pray under the influence of religious feeling, they are furnished with suitable, sanctifying, solemn, and impressive petitions. Persons well acquainted with the liturgy are certainly in state of important preparation for the labors of the preacher; and their piety often takes a richer and more sober character from that circumstance."

Adam Clarke, LL. D., Wesleyan minister. —"It (the liturgy) is a form so scriptural, and so filled with the spirit of holiness, that it ever claimed and received my heartfelt tribute of love and admiration."

The same.—"That short form of words, (*gloria patri*,) in its comprehensive force of language, comprises the whole mystery of godliness; the expression of it *ought* to raise the soul far above all earth's confines, to the very footstool of Jehovah: its words embody the essentials of Christian faith as regards the ever blessed Trinity, and the pronouncing them is an act of adoration offered to the triune God in all his several offices undertaken for man's redemption. Glory to the Father, who so loved the world; to the Son, who gave himself up a spotless sacrifice; to the Holy Ghost, who makes the heart of a child of Adam a pure temple of the Spirit of God,—to these glory and praise throughout all ages are ascribed; and, by whom? even by the subjects of such unfathomable love."

Cornelius Winter, Dissenting minister.— "I frequently went to St. Andrew's Church at the hour of prayer, and recollect perfectly the first time that the twenty-first chapter of St. Luke being read by the minister in the desk made a deep impression on me. Indeed the scriptures which I am now most conversant with, *are those I have heard read in the desk, or recited as texts from the pulpit, through the succession of sixteen or eighteen years*. I enjoyed going to church, and devoutly joined in the prayer and psalmody. My mind at times has been so elevated that I believe I could have received the summons of death with joy."

W. Bramwell, Wesleyan minister.—"I esteem the Church of England because her liturgy is the most scriptural form of prayer of human composition in the world; and rarely do I find my mind brought into a more desirable frame than when under the power of it."

W. Thorp, late Dissenting minister of Bristol.—Referring to his annual attendance on the services of the Church at the anniversary of the London Missionary Society, Mr. Thorp remarked to a friend, "I assure you, Mr. G., this annual visit to the Church is to me a rich treat, and an occasion of unspeakable pleasure and gratification, because in this opportunity afforded us of worshipping in one of our national sanctuaries, I am charmed and delighted beyond measure with the reflection, that when pouring out my soul before God, in the appropriate and beautiful language of the Church of England, I am actually addressing my heavenly Father in precisely the same words which were used by the holy apostles and primitive disciples of Christ."

In addition to the above dissenting testimonies to the excellence and usefulness of the liturgical formularies of the Church, it may be mentioned that some *Dissenting* ministers have adopted the use of the *liturgy* and of the *surplice* in their places of worship! Those excellent Dissenting missionaries sent out by the London Missionary Society, Dr. Morrison, in China, and C. H. Thompson among the Malays, with a view to promote the extension of Christianity among the heathen, and the edification of those converted from heathenism, translated the morning and evening services of the Church of England into the Chinese and Malay languages.

From the Protestant Episcopalian.

SCHISM LEADS TO HERESY.

Geneva, the city of Calvin, the father of the system, may be regarded as the birthplace, the cradle, and the central point of well-defined Presbyterianism. There we see ministerial parity, lay-elders, lay-deacons, and the presbytery. There the system had firm footing and held undisturbed sway. There it had as fair an opportunity for working as well as any system ever had. And how has it worked for three hundred years—only one-sixth of the Christian era? Has it preserved the ministry and the people from heresy? The lamentable fact is, that for many years the "company of pastors" have been almost to a man Unitarians and Rationalists. Within a short period past, a few evangelical ministers and laymen have sprung up, or been introduced from abroad, and in defiance of "the powers that be," are laboring to bring back the people to the doctrines of the Reformation. Nor is the history of ecclesiastical affairs in the Protestant *Cantons* of Switzerland much more favorable. France, in which the Protestants adopted the main principles of the Genevan Reformer, cannot, perhaps, be so fairly adduced, as the persecutions and oppression which they on several occasions suffered, almost extinguished their being; but so far as their evidence goes, it is clearly against the expediency of the Presbyterian and Independent system.

Holland adopted the principle of ministerial parity and the Presbyterian mode of church government, and afforded them a fair and open field; and how has it worked? Even among that stable and phlegmatic people it has been prolific of contentions. The Church has been kept from dissolution only by means of its connexion with the secular power. There, too, Unitarianism and neology have long been predominant, and until within a few years evangelical piety and truth were equally rare and despised.

The state of the Lutheran Church, so widely extended over Europe, and in all its essential features Presbyterian, furnishes testimony not more favorable to the expediency of the system of parity. Notwithstanding the advantages of a meager liturgy, a few years ago it was a rare thing to meet with either a clergyman, or a theological student, who made any pretensions to evangelical piety. Of late the breath of life seems to be slowly returning to the exanimate body.

Let us now cross the channel to England. From despotism and mismanagement on the part of the civil rulers and some half-reformed ecclesiastics, and still more from the influence of continental writers and some distinguished men who had while in exile adopted the system of Calvin,—and scarcely less from unguarded concessions made by some eminent English divines to conciliate the Protestants of the continent, a large portion of the British nation, embracing many of the most conscientious and devout, refused to conform to the Established Church—not because of three orders in the ministry, its Episcopal government, or the use of a liturgy; but from conscientious scruples respecting the use of the surplice, certain *expressions* in the liturgy, some rites and ceremonies deemed Popish, &c. The largest portion of the non-conformists were Presbyterians; the most of the remainder were Independents and Anabaptists. In the time of Charles the First the Presbyterians became so powerful that by the aid of the Independents they were able to dethrone their sovereign, who, under the dominant sway of Oliver Cromwell, was decapitated by the Independents, who by this time had gained the ascendency. And what and where are the Presbyterians of England now? Dwindled into an insignificant handful, a "pitiful shadow," and with the exception of the Presbytery of London, and a few individuals bordering upon Scotland, nearly to a man Unitarians.

We now pass the Tweed, and take a view of the Established Church of Scotland—the mother of the Presbyterian Church of the United States, and the most imposing exemplification of Presbyterianism. No nation was more thoroughly and generally reformed from Popery than the Scots; and no nation so generally adopted one form of church government when reformed as they did the Presbyterian. Except the remnants of Roman Catholics and a small number of Episcopalians, they were a nation of Presbyterians. They were an enlightened, religious, and steadfast people. They were willing to sacrifice their property, and even their lives in maintaining their system against all attempts to force upon them Romanism and prelacy. And how has Presbyterianism worked in Scotland? Scotland is the land of secessions and sub-secessions almost *ad infinitum*. There are the Burghers and the anti-Burghers, the Covenanters, the Associate, the Associate Reformed, the Relief Presbytery, &c., all Presbyterians, holding the same creed, observing the same mode of worship, and agreeing in every thing except the most trivial notions and circumstances, and yet unable, or unwilling, to live together in one Church!—even refusing to hold occasional communion together! Does not this argue either inefficiency, or an inherent tendency to dissolution in the system? Besides, while there is abundance of that kind of formality which is by some regarded as the legitimate and peculiar fruit of Episcopacy and liturgies, there seems to be far less prospect of reformation than in the Church of England. Nor can the friends of the Scotch establishment plead in extenuation of their delinquencies, the intractableness of the elements placed in the hands of the ministry by a reformation brought about, as in many parts of England, mainly by the civil authorities; nor the same influence or power of the secular authorities in thrusting directly or indirectly into the sacred ministry men who have no fear of God before their eyes. This power is vested exclusively in the presbyteries. A well-informed and impartial judge, who considers all the comparative advantages and disadvantages of an extraneous nature which have affected the respective Churches, must be constrained to admit that the Church of England furnishes incomparably stronger evidence in favor of Episcopacy and its mode of worship, than the Church of Scotland does in favor of Presbyterianism and its mode of worship. At this moment the Scotch establishment is agitated with violent contentions, one portion of her ministers denouncing another as heathens and publicans.

Pass we next to Ireland. There the clergy of the Presbyterian Church are supported in part by the government, but they do not belong to the establishment. According to their own account, Arianism and Unitarianism—the standing pests of Presbyterianism and Congregationalism—have entered and infected a considerable number of the ministers and people. After a violent and protracted struggle, most deleterious to personal piety, the avowed Arians and Socinians were ejected, leaving, it is to be feared, a number of their secret friends and abettors behind, to give hypocritical subscriptions to the creed, and keep silence respecting the Trinity and the atonement. The din of battle still sounds in our ears. It is a well known fact that such numbers of intemperate, and profligate ministers of the Presbyterian and Associate Reformed denominations emigrated from Ireland to the United States, and deceived the ecclesiastical authorities, as to occasion the adoption of the rigid tests, and a protracted experiment, before they can be admitted to the corresponding bodies. I mention these facts mainly as an offset to what is so often said respecting the "fox-hunting" dissoluteness and heresy of the clergy of the Church of England. The same statement applies to emigrants from Scotland and England, of the Presbyterian persuasion.

OF THE AGENCY OF THE HOLY SPIRIT.

From the operation of the Spirit of God upon the human soul all holy desires, all good counsels, and all just works do proceed. This divine Spirit undoubtedly accompanies the regular administration of the ordinances of Jesus Christ—"He is given to every man to profit withal." By the immediate appointment of Almighty God, spiritual efficacy is imparted to external rites and ceremonies, which would be otherwise altogether indifferent and insignificant. By virtue of a divine command, one tree in the garden of Eden was rendered an effectual pledge of immortality to our first parents, and another was made the instrument of misery and death. By the direction of a prophet of the Lord, the waters of Jordan were made effectual to cure Naaman of his leprosy. And why should we not believe, that the washing with water in the name of the sacred Trinity, according to Christ's own institution, will be accompanied by spiritual blessings? By this holy ordinance, we are taken out of the world and incorporated into the Church of Christ; we are put into a new society, and are thus said to be *regenerated* or *born again*. After this change in our natural state and condition; by a diligent use of the assistance of the Holy Spirit, we grow in grace; we crucify the *old man* with his affections and lusts; and gradually put on the *new man*, "which after God is created in righteousness and true holiness." But there is as much difference between *regeneration* and this *progressive growth* in holiness, as there is between being born into this world and *growing up* to the state of *manhood*. In baptism we are *regenerated*; we are *born* into the Christian society. By the spiritual sustenance administered in the Church, we *grow up* to the stature of *perfect men* in Christ Jesus. This distinction is observed in the collect for Christmas day—"Almighty God, grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit." Which words may be thus paraphrased—"Almighty God, grant that we Christians, who have been admitted into thy Church by baptism, which is thine own holy ordinance, and are thus regenerated and made thy children by adoption and grace, may make a due improvement of the advantages which we now enjoy; and by the influence of thy Holy Spirit, may have the corruptions of our nature gradually subdued, and be more and more strengthened and confirmed in all goodness." And the same important distinction is evidently set forth by our Church in her office for the public baptism of infants. After the administration of this sacrament, we first return hearty thanks to our most merciful Father, for *regenerating* the infant and incorporating him into the Church, as a matter that is already *actually completed*; and we then proceed to pray, that the child may *crucify the old man and utterly abolish the whole body of sin*, as a thing which is *afterwards* to be performed. The one is the washing of *regeneration*; the other is the *progressive renewing* of our nature by the Holy Ghost.—*Bishop Benjamin Moore.*

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REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas. Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.

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